

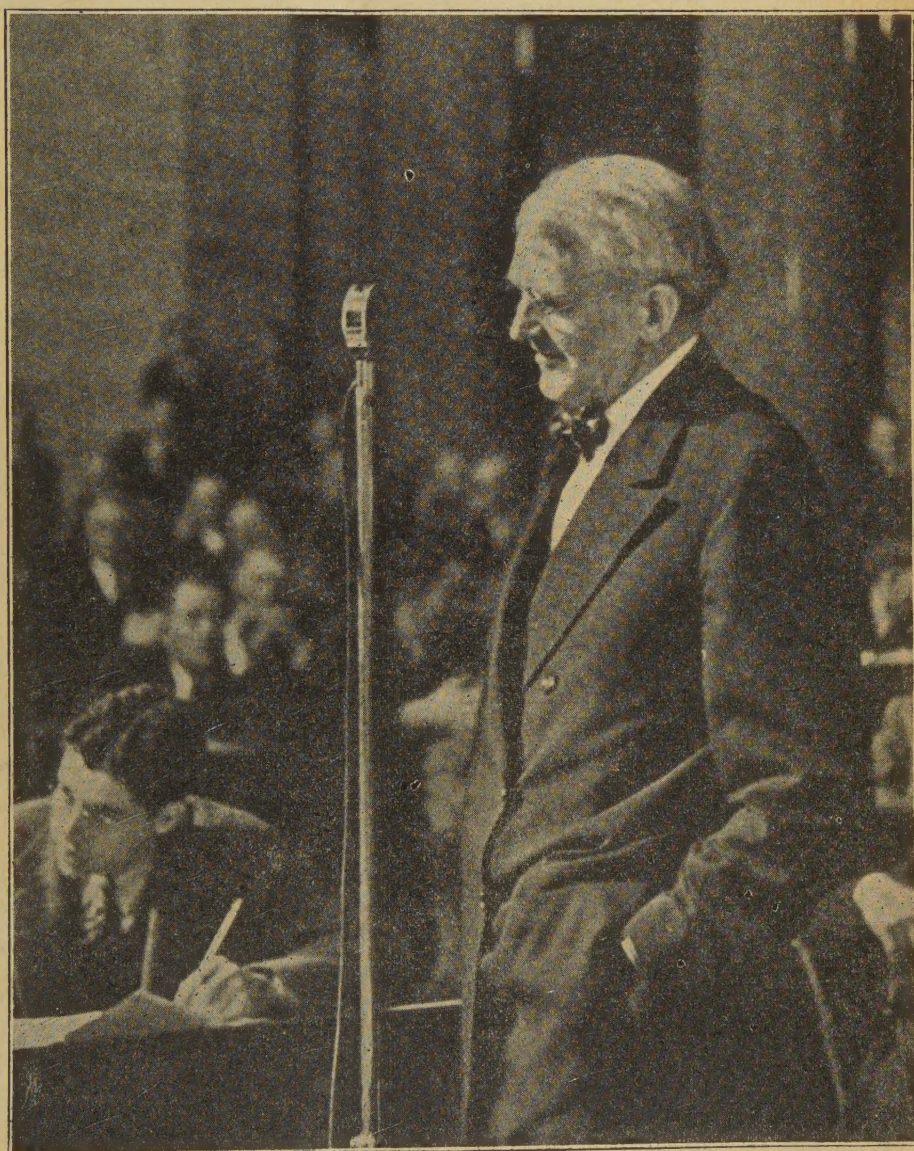
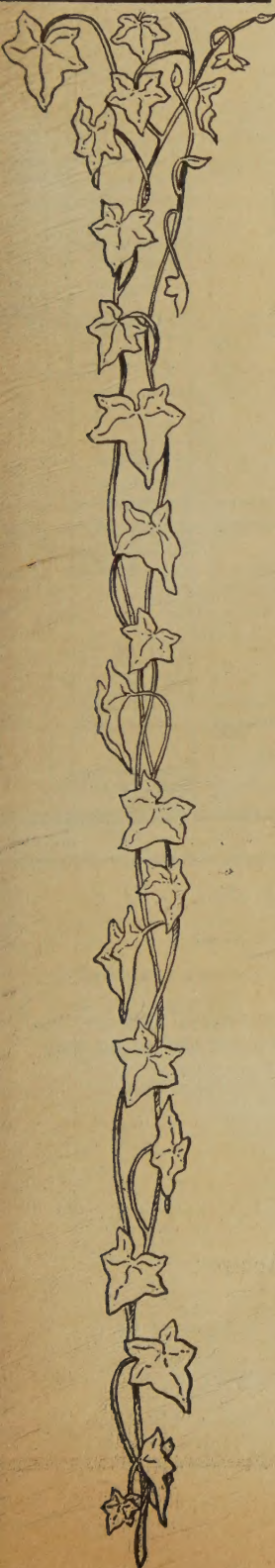
October 9, 1940



The Living Church

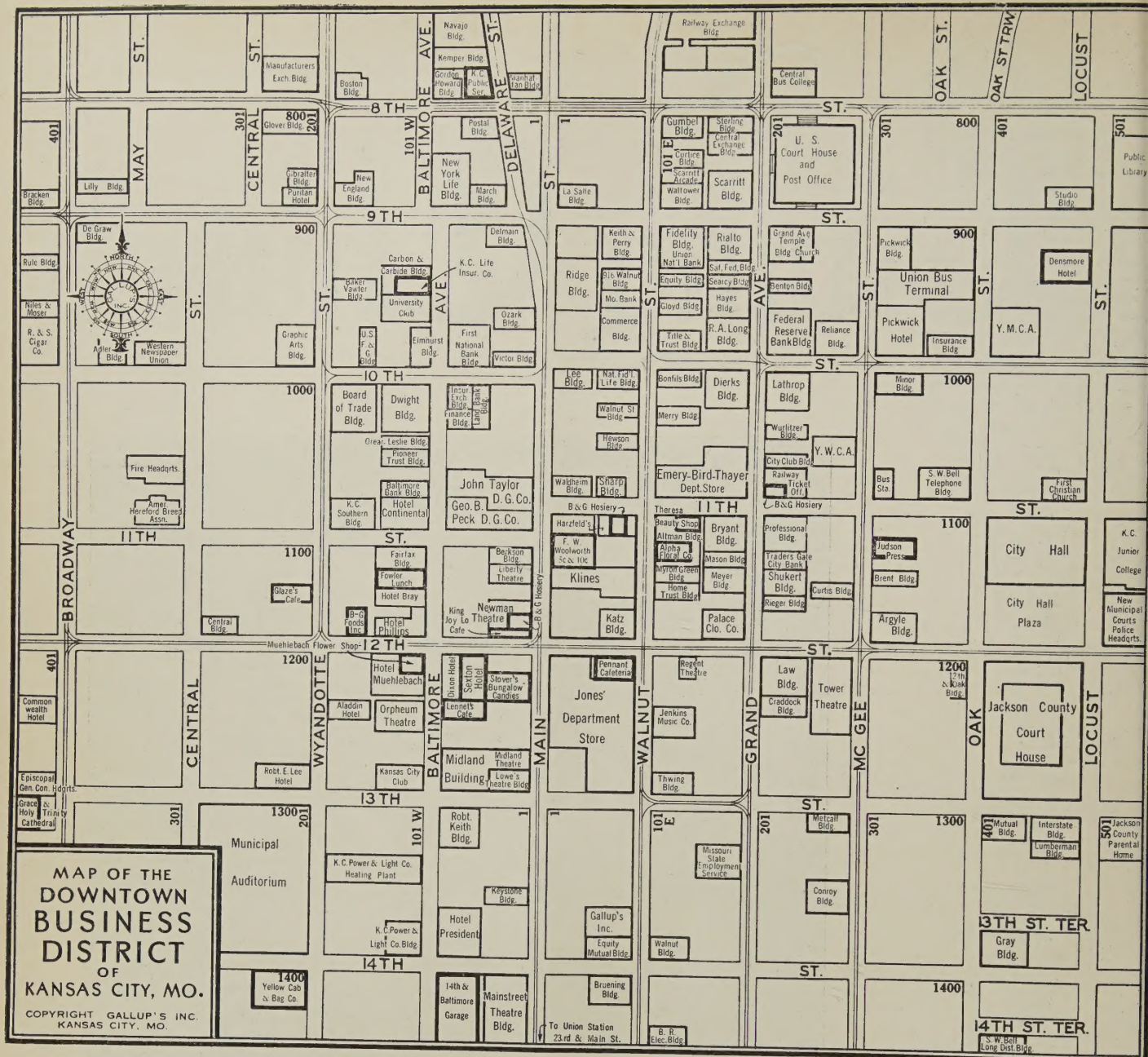
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CHAIRMAN OF KANSAS CITY COMMITTEE

Wilber A. Cochel, who has been responsible for arrangements of General Convention as chairman of the Kansas City committee, is shown before the microphone at a legislative hearing on farm problems. Editor of the nation's greatest farm newspaper and a devoted Churchman, he is described in this week's General Convention section.



ABOVE we show, for your convenience, a map of the business section of Kansas City, Mo., where General Convention activities will be centered. Grace and Holy Trinity Cathedral and the Municipal Auditorium, General Convention headquarters, are shown in the lower left hand corner.

Kansas City advertisers in The Living Church and The Layman's Magazine General Convention issues are indicated on the map, where possible, by heavy black rules. A complete list of our Kansas City advertisers is given below the map. When you patronize these firms tell them you saw their advertisements in our publications. You help The Living Church and The Layman's Magazine by doing so.

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Postal Life Building
4706 Broadway
Unity School of Christianity
917 Tracy

Many other advertisers will have displays in Exhibition Hall of the Municipal Auditorium. See page 4.

The New Living Church

TO THE EDITOR: The moment I opened THE LIVING CHURCH of October 2d, I said to myself, "I must write him a letter and tell him what an improvement the present format is"—and now I am saying it to you. It seems so much better in every way that it does not seem possible that a mere change in form can cause it all. Anyhow and bethatasmay, it is a great improvement.

But I must object to your remarks on the Conscription Act. I take issue to your statement that there was "remarkably little opposition" to the passage of this act. What you could have said in all truth was that the opposition was kept scrupulously from the daily papers. The 20,000 who met in Chicago in protest against the Act were either blacked out or ridiculed; those meeting in Washington on September 3d were treated as traitors to their country.

And surely when there are, by your statement, 10,000 belonging to the Fellowship of Reconciliation, it means more than "remarkably little opposition." A "free press" means freedom to say what you think but it should also mean freedom to tell all the truth. Sorry to disagree with you.

(Rev.) CARL I. SHOEMAKER.

Philadelphia.

TO THE EDITOR: Please don't streamline THE LIVING CHURCH!

Since you ask for comments about your new format, perhaps the following observations will be in order.

The pages with three columns appear too crowded, and the print is too small. Also the general impression given by one of the pages in the news section is confusing, perhaps because of the use of so many kinds and sizes of type.

But, we miss most of all the articles. News does not seem a good substitute for the kind of papers and essays which THE LIVING CHURCH has been giving us for so many years.

We like the cover as it is.

The Rev. MOTHER RACHEL, OSA, Versailles, Ky. Margaret Hall School.

Editor's Comment

We do not intend to eliminate or curtail articles, except as it may be necessary during General Convention in order to report the sessions adequately.

TO THE EDITOR: I am distinctly impressed both by the format and by the contents of your issue of October 2d—which



FACADE: A building within a building will be headquarters for college work in Kansas City.

is not to be construed as implying a lesser impression of your prior issues.

CHARLES M. MORRIS.

Milwaukee.

TO THE EDITOR: I like your new format very much.

(Rev.) Edward R. Welles.

Alexandria, Va.

TO THE EDITOR: Two-column pages O.K. for editorial pages; three-column pages for rest of them. Editorial footnotes helpful. Put page numbers at the top of the pages, name and date of issue at the bottom. Colored covers Easter, Christmas, etc.; and as of issue of October 2d for the rest.

(Rev.) JOS. H. HARVEY.

(Subscriber since 1903)

Bainbridge, Ga.

Editor's Comment

Many thanks for these and other comments from our readers, by mail, telephone, and in person. All suggestions will be carefully considered, and we shall continue to experiment until we find the best possible style. Meanwhile, if you miss anything, look for it in the index on this page.

CLID at Kansas City

TO THE EDITOR: As a lay deputy to the General Convention, I was astounded and shocked when I received the printed program to find the Church League for Industrial Democracy given what appears to be an official position in the permanent program of the Convention, together with the names of various speakers, some of whom I've been led to believe are men of very definite Communistic tendencies. I note that the CLID meetings are listed under Daily Events Scheduled by Various Groups and Organizations.

My opinion is that at least 99.44% of the deputies and members of the Episcopal Church are opposed to many of the things which the CLID stands for, and it would seem to me that if we are going to hold an umbrella over an organization which chooses to claim attachment to the Episcopal Church, we might as well go a step farther. Why not publish in the program that the Church League for a Third Term will have meetings at two o'clock on various days, or that the Church Institute for the Election of Wendell Willkie be given a place in the official program?

This is the first time I've been selected as

a deputy to a General Convention, but I recall very clearly reading in THE LIVING CHURCH of the various CLID meetings held in Cincinnati. I assumed, of course, that the CLID simply took advantage of the General Convention meetings in Cincinnati and had some of their own meetings going along simultaneously. It certainly never entered my head that the Episcopal Church would lead the communicants and the nation at large to assume that the CLID was as much a part of our Church as this program would lead a normal person to assume.

Milwaukee.

HIBBARD S. GREENE.

Editor's Comment

Actually the Church League for Industrial Democracy does not have an official place on the program of General Convention, but its meetings are listed unofficially with other "marginal" meetings of Church organizations at Kansas City. For further comment, see the editorial "AWAC Versus CLID" on page 17.

Marriage Canon

TO THE EDITOR: In *Presson v. Presson* (38 Nevada R. 203; 147 Pacific R. 1081) the Supreme Court of Nevada held squarely that residence in Nevada for the period named by statute as a condition of maintaining a suit for divorce, did not confer on the court jurisdiction to decree divorce where the plaintiff came to Nevada for the purpose of obtaining a decree of divorce and without any intention to make it her permanent abode. In the course of the court's opinion (see 147 Pac. at page 1082), six separate judicial opinions of courts outside of Nevada are quoted from with approval, all to the same effect as the following from *Pfoutz v. Comfort* (36 Pa. St. 420):

"Residence is, indeed, made up of fact and intention; that is, of abode with intention of remaining."

This is the law in Nevada and in every other one of our states. Consequently the Reno divorces are void in law due to want of jurisdiction (*Presson v. Presson, supra*), because in each case the facts are the same as in the *Presson* case; i.e., a sojourn has been made in Nevada for the purpose of getting a divorce with no intention of remaining. Indeed, in each case there is positive intention not to remain. Furthermore, as *bona fides* of residence is essential (*Presson v. Presson, supra*), the record made on the hearing must contain evidence of intention

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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The Living Church

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ELIZABETH McCracken.....Literary Editor
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LETTERS

to remain. To supply this fact, false testimony must be given, a procedure known commonly, as well as technically, as perjury. The Reno divorces therefore are fraudulent and void. That, by connivance, court and counsel are parties to the fraud only aggravates the matter.

The foregoing applies to divorces similarly obtained in jurisdictions other than Nevada.

In connection with the law of the Episcopal Church touching remarriage following divorce, certain proposals for legislation were printed in THE LIVING CHURCH of January 24th, including this:

III (iii)—"Any person whose former marriage has been dissolved for any cause by a civil court, and who later has been married to another person than his or her former spouse, in a manner recognized by civil authority . . . may apply to any minister of the Church in his or her domicile for the restoration of such status and for a blessing upon their union. . . ."

Then a bishop is to be empowered to act upon a finding that actually the prior marriage has been dissolved. Who is to make that finding? Evidently the idea must be that such dissolution is determinable by inspection of the relevant judicial decree. Clearly this idea is wrong. These decrees cannot be accepted at face value when everybody knows that courts are grinding out decrees by the thousand without jurisdiction. Decrees rendered without jurisdiction are void in law. The Reno decrees, for example, are void (*Presson v. Presson, supra*).

Does the commission of the Episcopal Church considering the law of the Church relative to divorce, appreciate the fact that a very large proportion of the civil divorces obtained nowadays are void, so that the ensuing "marriages" which are so prompt and so frequent, are really just as much adulterous relationships according to the civil law, as they are according to the law of the Church?

EDWARD N. PERKINS.

New York.

The Hymnal

TO THE EDITOR: Your editorial, The New New Hymnal [L. C., September 4th], comments upon changes in the hymn O Mother Dear, Jerusalem.

According to Julian, the oldest known manuscript of the hymn reads, "Thy gardens and thy gallant walks" and "Quite through the streets, with silver sound." The dictionary defines "gallant" as "gay, fine, splendid." "Quite" is defined as "completely, wholly, entirely, perfectly, totally, fully."

Making allowance for changes in the shades of meanings of words, as we do in reading the King James version of the Bible (which dates from the same period as the hymn), it seems to me that "gallant" and "quite" are more meaningful than "goodly" and "right." In any event, the change is

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LETTERS

merely an attempt to restore the original text to use.
In mentioning the new hymns, you imply a commendation of a hymn by Jan Struther. I wish that you would print the hymn. I would be interested to know how many of your readers would defend the use of the familiar form of the pronoun in the second person, addressing God as "you," as this hymn does.
RUSSELL CARTER.
Albany, N. Y.

Friendly Criticism

TO THE EDITOR: Two letters in THE LIVING CHURCH of September 11th, one of which criticizes our seminaries as "lady-like," and another asking that the Church "face the facts," should not be allowed to die without searchings of heart of all of us, both great and small. . . .
As chairman of the board of examining chaplains of a diocese which sends a large number of men into the ministry, I come into contact with a number of men from all of the Eastern seminaries. I wish to bear witness to their fineness of character. But judging from their examinations, I feel certain that in many cases the sole religious training most of them have received began with their seminary days. They have not that freedom with Scripture and Prayer Book which comes from having lived with them. . . . Perhaps laymen might consider this truth: Clergymen who have never experienced home religion as boys may find it difficult to acquire the feel of it in the Church school.
Our whole seminary training and outlook is based upon the expectation that the graduates will go out into a sheltered normal parish life ministering to a social group now rapidly vanishing or, at least, rapidly changing in character. Our Church fellowship is largely a social fellowship rather than a religious fellowship. I think this statement is true regardless of whether the various parish groups are rich or poor, educated or uneducated. We have lost the feel of religious fellowship based on a common baptism, a common confirmation, a Communion in common, and common worship. . . . As a result, we are not geared to minister to all classes of people as our fathers were when there were fewer class distinctions.
Because we have limited our sphere, the appeal to heroism is lacking. No longer does the Church say to the candidate: "You are called of God to win souls through the Church wherever the Church may send you." It merely says: "We will ordain you to preach the Gospel if you can find a settled parish in which to minister."
We have failed to develop a community life of religious Orders, clerical and lay, not as an exotic thing, but permanent and under discipline. Many young priests are ruined by being placed in impossible situations whereas they could have developed into men of power in some sort of community life. The Church, however, has never seen fit to take this matter seriously. It seems unable to depart from the normal.
Fourth, some criticisms of lay friends: A magazine writer and a newspaper man of standing and experience who had with me visited St. Andrew's School at Middletown, Del., said to me as we drove home: "I have always thought that you Episcopalians are overlooking your greatest opportunity for service and the building up of your Church. There are a large number of men who long to send their sons to schools of the character of the school we have just left. They respect the character of the teaching of the Episcopal Church, and they believe that the environment of such schools is invaluable. But with

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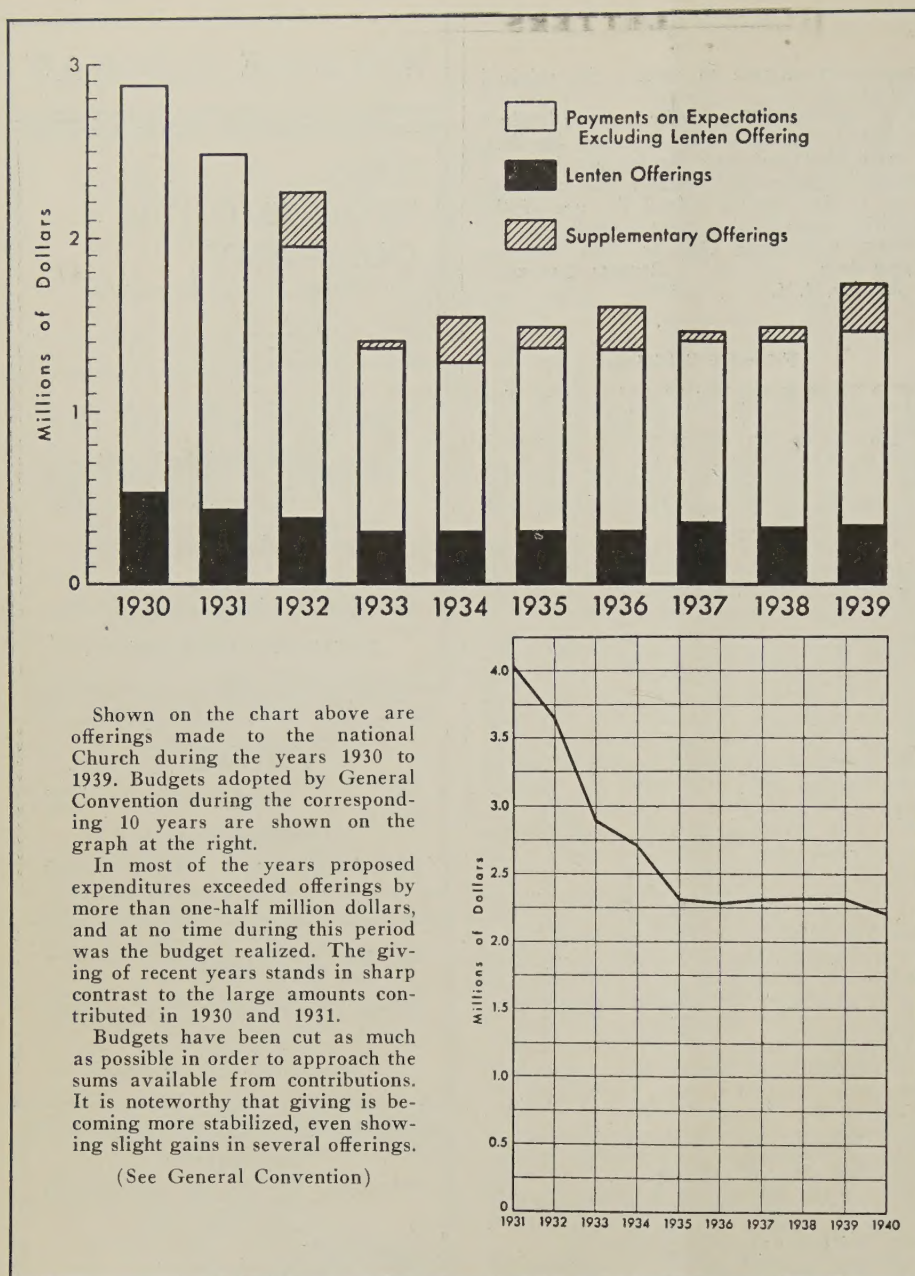
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Shown on the chart above are offerings made to the national Church during the years 1930 to 1939. Budgets adopted by General Convention during the corresponding 10 years are shown on the graph at the right.

In most of the years proposed expenditures exceeded offerings by more than one-half million dollars, and at no time during this period was the budget realized. The giving of recent years stands in sharp contrast to the large amounts contributed in 1930 and 1931.

Budgets have been cut as much as possible in order to approach the sums available from contributions. It is noteworthy that giving is becoming more stabilized, even showing slight gains in several offerings.

(See General Convention)

BUDGETS AND INCOME: The Picture of a Decade of Depression.

the exception of one or two of them, the expense is prohibitive to the average middle class American."

Of course it may be said that the expense is prohibitive. But there is a good deal of money in the Episcopal Church which does not seem to be directed anywhere in particular, and perhaps if we could develop a teaching order of priests, some of the expense could be cut, although not much.

Lastly, and this I think is the crux of the matter which adds to the difficulty, there is the question of what people think of us. One of the signs of the times is the rapid growth of the Roman Church among intelligent people. I am constantly being asked the question, "Why do you think these people leave their former affiliations for the fellowship of Rome?"

So far as I can discover the underlying answer is as follows: There are a great many people today who are seeking a religion. They do not know exactly what kind of a religion, but they are sure that it is something more than social service and individual ways of looking at things. They feel the need of guidance and that of professional experts

in the field of religion. This they believe the Church of Rome provides. It says so in all that it does. The Protestant bodies and we ourselves seem amateurish to these people. Furthermore, as a friendly critic said to me: "You Episcopalians do not seem to care whether you make converts or not. If people choose to come to your churches, you welcome them and are glad to see them, but as a Church you seem rather indifferent. Now my Roman friends are always on the lookout for converts. You seem to think that this is not a vital matter. . . ."

In theory we are a fellowship based on sacramental union. In theory our first business is the spread of religion. In theory the Church is *not* an amateur organization for the spread of the Gospel, but a professional teaching body with something to teach and a technique of guidance similar to that of a physician of bodies in the material world. When we believe this ourselves as a Church and are able to convince others that we do so believe, then seekers for a religion will take us seriously. . . .

(Rev.) CORNELIUS S. ABBOTT JR.
Washington.

TO THE EDITOR: Your editorial in THE LIVING CHURCH of September 4th, on Primacy of Work, in which you quote my article in the *Witness* leads me to try your patience further. . . .

My heart bleeds for the editor of the *Witness* that he should have been misled into printing my article, Primacy of Work with its bemused cadences of archaic words, but apparently there is something beneath the cadence, since you are so disturbed.

First, let me assure the editor that there is no movement to "lop off the department of the National Council," as far as the writer knows. However, my correspondence would indicate that there is a deep desire in the hearts of the parish clergy that we have less diagnosis of our ills and problems and more production of that which is of real use to the clergy in their work.

To be specific in an area where you will have full knowledge: What happened to the Christian Nurture Series of Church School Lessons? The National Department of Religious Education produced them originally. Many parishes invested substantial sums in this material. Why was it telescoped and left unimproved over a long period of time? Other communions having like systems have developed them both editorially and typographically, and our Department of Religious Education is recommending such productions. We are still in need of a concrete Church School system of instruction that is of the Church.

Three or four per cent overhead upon a few hundred dollars is a small amount, but upon \$2,000,000 it should begin to recede. The 19% load on the missionary giving of the Church in the national area is by no means the whole story. The missionary giving of the Church carries also the burden of all diocesan departments, as well as the National Council departments. Would we not be nearer true stewardship if some of these departments were developed by direct assessments upon the parishes?

With you I share the thought that "the missionary dollar is piteously accurate." I see nothing being done that will remedy that fact except that which has already been tried and failed. Since you have challenged my article, which is part of a previous article in the *Witness* of June 20th, entitled National Church Finance, I would submit for your consideration and editorial comment the following resolution for reference to the Committee on Budget and Finance of General Convention:

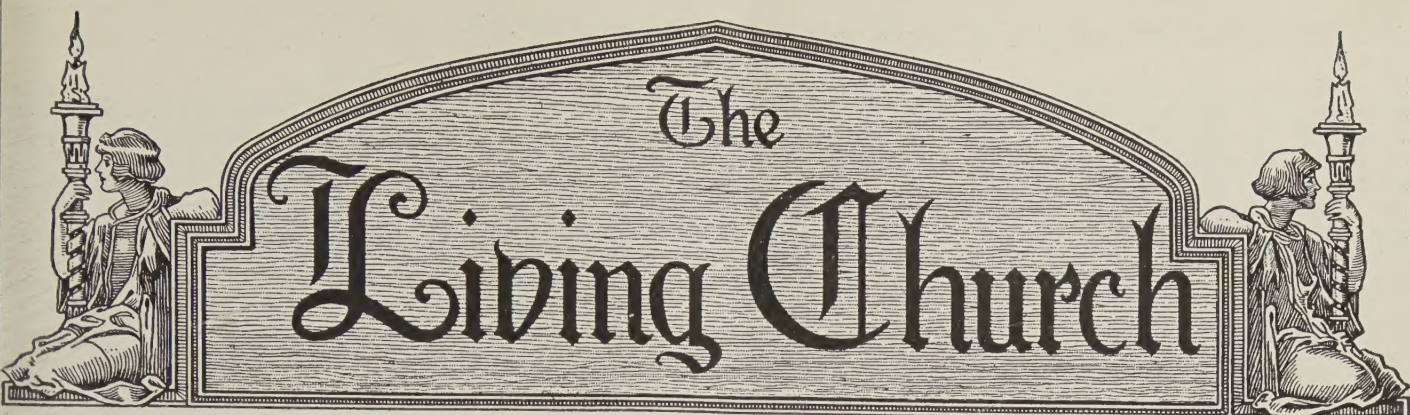
"Whereas, there is need throughout the Church for an ordered and acceptable method for supporting the mission of the Church in its departments and fields of operation:

Therefore, be it resolved, the House of Bishops concurring, that each parish and mission of this Church be requested to accept an expectancy of not less than 20% of its yearly operating budget, during this triennium of 1941 to 1943, as its share in the missionary enterprise."

It seems to me that this is a standard which parishes might take upon themselves. It would raise the missionary giving of the Church. It would give the parishes a goal. It would appeal to business men. It would move back and forth with the "ups and downs" of parish finances. It would help the National Council in arriving at an estimate of the expectancy. . . .

Inasmuch as I am called upon to loyally support the missionary enterprise, I shall continue to be a friendly critic of departmental expenditures, diocesan and national, for I am interested in having the people's offerings get through to their goal.

(Rev.) RALPH H. HAYDEN.
Pittsfield, Mass.



GENERAL CONVENTION

Budget and Program

Appropriation to Aid Church of England

Financial aid to the extent of \$117,471 for missionary work of the Church of England and other European Christian bodies, urgently needed because of the war, will be recommended by the National Council to General Convention.

If Convention adopts the proposed budget during its sessions in Kansas City, Mo., October 9th to 23d, the American Church will during 1941 support the mother Church to an extent unprecedented in the 300 years of her growth in America.

In 1940 the total appropriation to aid British work was \$4,000 sent to the Church in India. In addition, the annual Good Friday Offering was sent to Jerusalem. In 1939 this offering exceeded \$23,000.

The 1941 budget is not greatly swollen as a result of the addition, for the new appropriation is a comparatively small bulge in a budget which totals \$2,350,000. In comparison to expenditures of former years, the 1941 budget is still very low. The total is about 40% lower than the 1931 appropriation (see diagram), though it slightly exceeds the appropriations for the years of 1935 to 1939.

"To provide a minimum of relief to missionary work throughout the world supported by the non-Roman Churches of Great Britain and continental Europe and now in jeopardy because of war conditions, with special new emphasis upon the work of the Church of England," the new appropriation is inserted in the proposed budget.

No Other Increases

No other increases have been made in the appropriation for missions, which receives 81% of the Churchman's dollar, inasmuch as the Council report recommends that 1941 "appropriations for the existing work of our own missionary society be kept at [its present] minimum, and as large a sum as possible be inserted in the budget as aid to the missionary work of the European societies."

"The great missionary societies of Europe which for more than a century have carried on their work in five continents are prostrated," says the report, "and their 11,500 missionaries are in urgent need of help. The British societies of our own

Anglican communion have suffered a drastic decline in income and contact with their far-flung missionary line is difficult or impossible. In this dire emergency they have appealed to their brethren in the United States for aid in maintaining the Christian enterprise.

"In important areas their work is an integral part of well-established national Churches in which our Episcopal Church is a strong factor. Their failure will be our failure. In India we are now aiding the work in the diocese of Dornakal and have been asked to multiply the extent of that aid. From nearer home a call for help has come from the Caribbean area where the Church of England has eight dioceses, while across our border in Canada the missionary work has been in receipt of

large aid from England which may not be continued."

Japanese Missions

With reference to the recent government regulations in Japan which may result in the discontinuance of foreign support to missions in that country, the statement issued with the proposed budget of the National Council says that it is impossible as yet to determine how the new law will affect financial relations with the Church in Japan, and such institutions as St. Luke's International Medical Center, St. Paul's University, St. Agnes' and St. Margaret's Schools, and St. Barnabas' Hospital.

"If American missionaries are forced to leave Japan," the report says, "there will

Proposed Budget for 1941

I. Missionary Work		Cents per Dollar
(Including salaries of executives but not office expense)		
(a) Foreign — including Latin America	\$ 829,749	35.5
(b) Domestic — including extra Continental	789,659	33.6
(c) College and Youth Work	28,643	1.2
(d) American Church Institute for Negroes	136,598	5.8
(e) Relief for missionary work of non-Roman Churches of Great Britain and Continental Europe	117,471	4.9
Total	\$1,902,120	81.0
II. Education and Promotion		
(Including salaries and travel allowance of executives for activities now included in Christian Education, Christian Social Relations, Promotion, and Woman's Auxiliary, but not office expense)		
	\$ 129,508	5.5
III. Miscellaneous Activities		
(a) Forward Movement	\$ 10,000	0.4
(b) Conference and training centers	23,902	1.
(c) Commission on Ecclesiastical Relations	2,500	0.10
(d) American Churches in Europe	1,000	0.04
(e) Commission on Strategy and Policy	1,000	0.04
(f) Universal Christian Council for Life and Work	1,000	0.04
(g) Refugee Work	3,100	0.13
Total	\$ 42,502	1.8
IV. Cooperating Agencies		
(a) Girls' Friendly Society	\$ 2,250	0.09
(b) Church Mission of Help	4,500	0.19
(c) Church Periodical Club	3,770	0.17
(d) World Conference on Faith and Order	1,500	0.07
Total	\$ 12,020	.5
V. Administrative Expense		
Salaries, wages, office expense, maintenance, interest, supplies in all departments, interdepartmental expenses, Church Missions House expense		
	\$ 263,850	11.2
Grand Total	\$2,350,000	100.0

How the Budget Can Be Met	
Proposed Budget	\$2,350,000
Estimated Available Income	
United Thank Offering	\$245,000
Interest on trust funds	355,000
Interest, outside trusts	12,000
Interest, Platt legacies	10,000
Miscellaneous sources	13,000
Total	635,000
Balance needed from dioceses	\$1,715,000

be added expense for travel, and salaries must be continued until these men and women find appointments elsewhere." Under such conditions the Convention will be asked to retain in the budget for 1941 the normal appropriations for Japan amounting to some \$226,000.

"In these days," says the report in closing, "only one thing is certain and that is that the need for help for the worldwide Christian enterprise from the Church in the United States is greater than ever before. We alone are free from the terrors of war; we alone are able to bring succor to our brethren in distress throughout the world."

Other Budget Changes

Beside appropriations to aid British and European Churches, other additions to the budget include expenditures for refugee work, \$3,100; for salary, pension premiums, and traveling expenses to two new executives, the Rev. Dr. James T. Addison, first vice-president of the National Council, and an assistant secretary for rural work, not yet appointed, less than \$15,000; and increases in annuity premium, less than \$3,000.

The budgets which will be proposed for

and referred to the Committee on Budget and Program, which will hold hearings, study proposed changes, and submit a revised budget.

Bible Belt Bishop

National Council proposes, but the Budget and Program Committee disposes. And presiding over this potent General Convention committee is genial, shrewd, capable 65-year-old Bishop James Matthew Maxon of Tennessee, who is proud to be known as the "Bible Belt" bishop.

No academic theory to Bishop Maxon will be the proposal of missionary aid to Britain. A long-time summer colonist at St. Joseph's Island, Ontario, Bishop Maxon this summer drove with "Mother" to Montreal to bid farewell to their oldest son, James, about to sail overseas with the Royal Canadian Air Force. And though he is an inveterate fisherman, the Bishop has spent many of his "vacation" days this year on the cool porch of his cottage, Cymru, which overlooks the beautiful shoreline of St. Mary's River, personally typing long letters to bishops in England, Canada, the West Indies, and the Orient, and correlating their replies for the use of his committee, called to meet

"Maxonisms"

A firm believer in direct, straightforward methods, Bishop Maxon has a homely philosophy all his own. Basis of it, he claims with a twinkle in his eye, are his three precepts: (1) Forget the principles and deal with personalities, (2) Don't get caught "holding the bag," (3) "If ye can't lick 'em, jine 'em."

Here are some other famous Maxonisms, which have won him the nickname "Solomon" among his associates of the Forward Movement Commission—for which, by the way, he and his budget committee were largely responsible:

"If the Episcopal Church has a peculiar genius, it is the incurring of mortgage indebtedness."

"The Church has too many affiliates and not enough effectives."

"The trouble with some of the clergy is that they do the scuttlefish act. You know the scuttlefish exudes a fluid that darkens the water and then, protected by this coloration, scuttles off."

"One-third of the members of the Church articulate regularly, one-third occasionally, and one-third only when they are brought in feet first. Why should they be the ones that get the flowers?"

"We must Christianize the heathen within the Church. The other day I met a vestryman with 14 godchildren whose names he didn't remember."

"To get cash one has to go where it is and get some people converted."

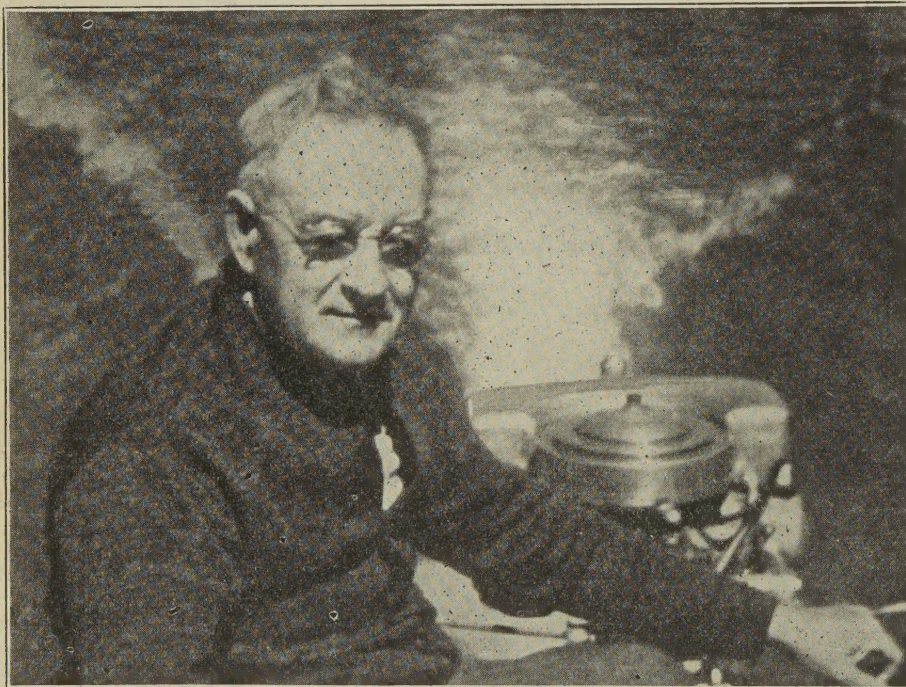
"Some people remind me of the preacher who got more dust out of the pulpit cushion than light upon the text."

"Politicking"

Never a wire-puller, Bishop Maxon nevertheless knows the value of a bit of political pressure at the right time and place. Once he admitted going "to Washington to try and do some politicking with the powers that be for the advantage of the Church." Sometimes his "politicking" was on behalf of individuals, as when he went directly to Postmaster General Farley and persuaded him to reinstate a small post office to render service to a remote rural area and to give the widow of the late postmaster a job and keep her off relief.

Of these talents the minutes of the budget and program committee (which are strictly confidential) once recorded: "The Chair thereupon arose to speak with great feeling on the imperative necessity of creating a proper psychological background in the presentation of the budget, and exhibited, during the course of his remarks, a political sagacity which, while not wasted in the episcopate, would undoubtedly have carried him to a position of equal eminence in any other field which he might have chosen."

The Bishop is a learned man, despite his claim to be just "one of the folks." On another occasion it is recorded: "The Chair made a general statement in the course of which he burst into Latin, which did not seem to disturb unduly any of the members of the committee." And again: "Other speakers expressed their opinions on various subjects, including the Bishop of



BISHOP MAXON: The "Bible Belt Bishop" has as sure a touch in handling the problems of the Budget and Program Committee as in running an outboard on fishing trips near his cabin at St. Joseph's Island.

1942 and 1943 will exceed the budget for 1941 by \$100,000 and \$150,000 respectively. The Council has not as yet stated whether part of these sums will be added to the appropriation for missionary work of the Church of England and other European Christian bodies.

The Presiding Bishop has expressed the hope that the Archbishop of Canterbury will send a personal representative to Kansas City to present definite information on the condition of English missions.

At General Convention the 1941 budget will be submitted by the National Council

in Kansas City on the morning of October 7th.

At the approach to that same cottage is a famous sign, threatening poachers and trespassers with all manner of rough-and-ready punishment if they carry their depredations too far. Bishop Maxon often chuckles as he recalls the visiting English bishop and his two maiden sisters who copied the sign verbatim, picturing the scene in a staid English drawing room when they quote it as typical of the uncouth habits of Americans, even American bishops.

Tennessee, who supported the recommendation with the utmost vigor, refraining from the use of Latin, but using phrases of a picturesque nature which were equally effective."

In his own diocese, Bishop Maxon does not confine his preaching to his own churches. He freely accepts invitations to preach in denominational churches, and likes best of all to "give the rousements" out of doors, especially in the mountains of east Tennessee. Once he was speaking in that way to a large group of men, women, and children, most of whom belonged to a sect that opposes infant baptism. From one of the men he borrowed a Bible (so that he wouldn't be accused of preaching from an "Episcopalian Bible"), and from it expounded texts favorable to infant baptism. In the end he baptized 23 of the 30 babies present.

"Budget and Program Time"

New members of the budget and program committee may be surprised to find how hard the chairman will expect them to work, and what long hours the committee keeps on the job. Often beginning their sessions at breakfast, they sometimes set the clock back to avoid carrying on into the next day, as the following passage in the minutes records: "The committee having thus completed its main responsibility thereupon adjourned at 11:59 P.M. (budget and program time—actual time, 12:45 A.M.)."

But though its task has to do with finances, the committee is never allowed by its chairman to forget the spiritual values underlying the figures. "Just in proportion as the devotional life has been centered on the dynamics of the Holy Communion," Bishop Maxon once observed, "just in that proportion has the Church been evangelistic." The sacramental life of the Church is to him its central note.

Much of the charm of Bishop Maxon's life and his lovable character come from this fact, coupled with his warm human understanding. "I have made it the rule all my life," he has said, "to try to understand people and get their point of view, knowing something of the background from which they speak, and I have found that it has helped me very much indeed. It certainly has made me much more charitable."

This is the man who, as chairman of the joint committee on budget and program at the General Convention of 1940, will in large measure determine the emphasis of that program for the next three years.

Visual Education

Seminar to Discuss Film Strips, Slides, Moving Pictures

Stereopticon slides, film strips, sound slides, and moving pictures will be discussed during General Convention at a seminar in visual education that will be part of the Institute to be conducted by the National Council's Department of Christian Education.

On the afternoons of October 16th and 17th, Church leaders will be able to learn what progress has been made in using vis-

ual aids in educational programs. Material is being assembled for a "Who's Who in Movie Production in the Episcopal Church." Films based on the Bible, Church history, missionary work, and social problems will also be shown.

Workers who want help in selecting films, buying equipment, or producing and

To All Subscribers

If you are going to General Convention, be sure to put the following on your list of things to be done:

(1) We invite you to attend the LIVING CHURCH-LAYMAN'S MAGAZINE dinner at the Hotel President, Fourteenth and Baltimore Ave., Saturday, October 12th, at 7 P.M. The dinner is informal, and there will be a good program. Tickets at \$1.45 each may be obtained from our booth, No. 49-80, in the exhibit hall of the Kansas City Auditorium.

(2) We don't want you to miss your copy of THE LIVING CHURCH while you are at the Convention. Just stop by our booth, say you are a subscriber, and you will be given a free copy of any recent issue you may have missed.

We hope to see you in Kansas City!

showing films, will be aided. A packet of resource material will be given those regularly enrolled in the seminar.

The leader of the seminar will be Miss Hilda Shaul, until recently adviser in Christian education of the diocese of Southern Ohio. She will be assisted by the Rev. William F. Rogers of the Harmon Foundation, a pioneer organization in the field of religious films. Mr. Rogers did much of the work of production of *The New World*, a film sponsored by the diocese of New Jersey, first shown at General Convention in Atlantic City in 1934.

Arrangements

Kansas City Farmer-Editor Put Convention Together

By LEON MCCAULEY

When Churchmen—deputies, delegates, visitors—at the 53d General Convention of the Episcopal Church stroll into the spacious William Rockhill Nelson Gallery of Art and Mary Atkins Museum in Kansas City on the evening of October 9th, they'll find at the head of the reception line, along with Bishop and Mrs. Spencer, the genial, smiling West Missouri farmer on whose shoulders has rested the responsibility for the success of this Convention.

He is the versatile Wilber A. Cochel, farm paper editor, scholar, and Churchman; he is general chairman of the Convention committee. With him will be his gracious and charming wife.

A capable, devout Churchwoman, Mrs. Cochel is an active member of the altar guild at Grace and Holy Trinity Cathedral, the Margaret Chapman guild, and the auxiliary of St. Luke's hospital, a diocesan institution.

As bishops, priests, laymen, and women

receive Wilber Cochel's warm handclasp they'll immediately be struck by the exactness with which he fits their conception of such a Westerner. His long legs, unruly gray hair, formidable eyebrows, his slight air of shyness—these unite with his kindly competence to explain why he has been able to "put the Convention over" so effectively.

Since 1927 Wilber Cochel has been on the vestry of Grace and Holy Trinity Cathedral, which is just three blocks from the municipal auditorium where most Convention meetings will be held. Since 1937 he has been junior warden of the parish, and he is now serving his second term as a member of the diocesan executive council. On top of this he has, since last May, been giving every spare moment to pre-Convention activities.

But being very busy hasn't bothered Wilber Cochel. He is used to being busy. Ever since boyhood he has had to work; and having little time to play, he has learned to get his fun in his work. He has had a lot of fun out of his preparations for the Convention.

Gets Things Done

You sense this attitude toward life in everything he says, whether he talks about editing a farm paper, gives expert advice on livestock handling, or enlarges on the power of the Church. He gets things done. He gets a kick out of getting things done. And he makes no secret of it.

His present job is editor of the weekly *Kansas City Star*, the largest weekly farm newspaper in America. It has a circulation well over 440,000.

And that position is a long way from the little village of Tipton, Mo., where he was born August 7, 1877, the son of William H. and Charlotte Calvin Cochel. His father was a hardware merchant. Young Wilber obtained his first farm experience on his father's "place." It left an imprint that has been observable throughout his entire life. Wilber Cochel never permitted the mustiness of a scholar's life, nor the smell of printer's ink to affect his love of the soil.

As director of Sni-a-Bar farms, he still maintains close contact with agricultural problems. Established in 1915 by the late William Rockhill Nelson, founder and owner of the *Kansas City Star*, these demonstration farms are to be operated for 30 years for the purpose of improving livestock and general farm practices in the Kansas City territory. They contain 1,800 acres and are called the finest agricultural properties in the West.

College Professor

Having graduated from Tipton high school, where he was a star student, young Cochel went on to the University of Missouri. He had won a scholarship there. In 1897 he graduated. Because he had attracted attention as a Latin scholar he was immediately offered a position as professor of Latin in an academy.

He turned down the job to take one as a farm hand. Not as an ordinary farm hand, it is true, but as one who deliberately sets out to learn everything there is to

know about farming. He already knew what his life work was to be.

During the next five years he touched many fields—stock raising, feeding, breeding—and then in 1903 he decided just where he would specialize. He entered the university for post graduate work in animal husbandry.

The next year he was made superintendent of the university's important livestock exhibits at the St. Louis world's fair. He received his Master's Degree the following year.

Research in livestock care intrigued him. He went to Purdue university, remaining from 1905 to 1909. He is credited with having introduced the silo to farmers, an introduction which revolutionized the system of feeding cattle. While he was at Purdue he married Miss Caroline Fahnestock. Then he moved to Pennsylvania state college, and in 1912 to Kansas state college.

In 1918 he left academic work to become special representative of the American Shorthorn Breeder's association. At Kansas state he had cleared the way with a program for the production of "baby beef" from range grown calves. The method caught on. It is widely used now.

In 1925 he went to the weekly Kansas City *Star* as editor. There he built up the Future Farmers of America, a boys' organization. By means of it he has been able to assist thousands of boys all over the nation to a better understanding of farm problems.

The cattle industry is typical of the West. Wilber Cochel is typical of the cattle industry. His long legs have clamped around many a cow pony's body. While at the University of Missouri he broke mules to help pay expenses. He stayed on the mules, no matter how they bucked.

Churchmen sense this air of determination in Wilber Cochel, even though it is masked by his air of shyness. They know that if he had to he could stay on one of those mules now, even at 63 years of age. And that is why they were glad to entrust General Convention to his hands. They knew he could handle it.

Army Camps

Plan Worked Out for Service to Thousands of New Soldiers

The need for religious ministrations to men in military training camps will probably be placed before General Convention. The Presiding Bishop, concerned over the prospect of thousands of young men leaving their homes and colleges for cantonments, has appointed a committee to study the problem.

Members of this committee are the Rev. James Thayer Addison and the Rev. Charles W. Sheerin, vice-presidents of the National Council; and the Rev. Alden Drew Kelley, head of the Church's work in colleges and universities. The committee has made a preliminary report and will place its final recommendations before the National Council which will meet in Kansas City, Mo., October 7th and 8th. The Council, if it acts favorably upon the committee's recommendations, may present

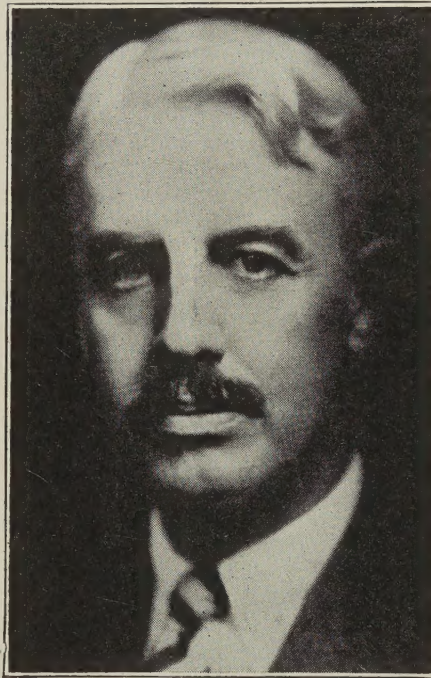
a proposed plan to the General Convention.

Urging speedy action, the committee says: "No time must be lost in mobilizing our resources for the task of caring for the spiritual, moral, educational and social welfare of our young fellow Churchmen."

Clergy Mobilized

Calling attention to the fact that many clergymen are members of the National Guard or other reserve organizations and will be called for camp duty soon, the committee asks that provision be made for them and their families.

During the first World War, the Episcopal Church set up a committee to be in charge of service in cantonments and overseas quarters. The tentative plan has pro-



DR. ADDISON: *With other Church leaders, he devised a plan to care for Churchmen in military training camps.*

posed the formation of a somewhat similar committee made up of individuals who are members of the Convention, members of the Church's national headquarters staff, members of the Convention's Commission on the Relation of the Church to the Army and Navy Chaplain's Corps, and others chosen as needed from among representatives of the various agencies employed.

Duties of Committee

The duties of the proposed committee would include:

¶ Making a survey of the location of government training camps to determine the number of Episcopalians among those enrolled and the ability of nearby parishes or government chaplains to meet the needs of the Church constituency.

¶ Consulting with rectors near camp locations and with their bishops; with the Commission on Army and Navy Chaplains, of which Bishop Freeman of Washington is chairman; with the contact chaplain appointed by the War Department (a post tendered to Dr. Paul Moody, president of

Middlebury College); with other officials of the War Department; the War Time Committee for Chaplaincy, an interdenominational group; and with other interested persons and agencies.

¶ Maintaining regular contact with clergy called from their parishes for government service and aiding those who would continue the Church's ministry in vacated cures.

¶ Working out a placement program for clergy who return to parish work after their resignation because of emergency government service.

¶ Appointing and subsidizing civilian chaplains attached to parish churches near training camps.

Editor's Comment

This is a matter of prime importance, as we pointed out in an editorial last week. The federal mobilization of the National Guard and the raising of a conscripted army both bring new problems and new opportunities to the Church. We hope that a well-considered plan, with adequate provision for carrying it out, will be presented to General Convention, and that the Convention will give it favorable consideration.

Radio Programs

News Commentator, Music

Editor Prepare Broadcasts

The most extensive radio coverage in the history of General Convention will this year keep Churchmen throughout the nation informed as to the outcome of vital discussions on the problems of the Church at Kansas City.

The great opening service in the Municipal Auditorium arena will be sent out in part over the Mutual Network. Nationwide hook-ups of both Columbia and National Broadcasting systems will precede the Convention and report its progress during the two weeks. The Rev. Dr. Ze-Barney T. Phillips, president of the House of Deputies, will speak over the nationwide facilities of Columbia on October 6th at 10 A.M. EST.

WDAF, powerful station of the Kansas City *Star*, will have a 15-minute summary of Convention news each evening. Station KMBC also will report important news of the Convention. This station is planning a round table discussion of Convention toward the end of the session. WHB, with its Kansas network, is another station which is planning to broadcast parts of the Convention.

The Kansas City Ministerial Association has relinquished all radio time generally allotted to it. This includes: October 13th and 20th, 7:30 A.M., WHB; 8:30, KITE; daily, Monday through Saturday, October 9th to 24th, 6:30 A.M., WDAF; 4:45 A.M., KITE; October 9th and 23d, 7:30 A.M., KCMO; October 11th and 18th, 8 P.M., KMBC.

Most of the programs have been arranged by the Kansas City committee in cooperation with the National Council.

[See *Music* for the program of the second triennial General Convention broadcast of THE LIVING CHURCH.]

Every Member Canvass

Broadcast by Presiding Bishop to Initiate Annual Campaign

A nation-wide broadcast by the Presiding Bishop will inaugurate this fall's Every Member Canvass. Bishop Tucker will speak to the Church from Columbia Station WABC, New York, at 10:00 A.M. EST, Sunday, November 10th.

As last year, many parishes are expected to arrange to listen to the Presiding Bishop's message during Church services. Bishop Tucker is especially anxious that canvass groups shall meet together and listen to the broadcast.

Last year, following the broadcast, 13,500 replies by postal card, letter, and telegram were received. In several instances the entire group of listeners signed a statement of loyalty and sent it to Bishop Tucker.

The message will be carried by an extensive hookup of Columbia stations, but it is suggested by the National Council that Church people can make sure their local Columbia unit carries the program by asking in advance, through local station directors or program directors.

Preparations

The Presiding Bishop's message will be the starting signal for thousands of canvass workers to begin the Church's annual drive for funds to support local parishes and diocesan, national, and international Church work. This year an added significance to the canvassers' work is given by the fact that a sizable contribution will probably be made to the missions of Churches in war-torn Europe (see *General Convention*). Thousands of pieces of literature prepared by the National Department of Promotion are ready at Church Missions House for distribution throughout the Church.

"A great door and effectual is opened unto me . . . and there are many adversaries." This is the text of a letter profusely illustrated with pictures of Christian work among Chinese, Philippine, Japanese, Negro, Indian, and Alaskan people.

Posters (see cut) to be hung on Church bulletin boards are also available in postcard size, for general distribution.

Individual booklets on the Church's missionary work in a number of different fields give a more detailed view of those fields.

Nearly all the Canvass literature is distributed free to those who request it. Materials are prepared by the Department of Promotion under the keen eye of Joseph E. Boyle, executive secretary, whose up-to-date methods have worked something of a revolution in Church publicity.

Missionary Speakers

Mr. Boyle's immediate superior is the Rev. Charles W. Sheerin, affable second vice-president of the National Council, who has been traveling the length and breadth of the nation to address groups of clergy and laity on the Church's work. Besides the acres of printed matter and Dr. Sheerin's

miles, there are requests from many dioceses and parishes for talks by missionaries fresh from the field. These are filled to the limit of available missionaries.

No pains are spared by national Church authorities to acquaint every Churchman in every corner of the country with the

*Son, Your Church is
Your Friend*



Your Parish Needs Him and You

EVERY MEMBER CANVASS POSTER

world-wide work of the Episcopal Church. But, mindful of propriety, the National Council does not seek to bring its message to any parish except upon the invitation of the rector.

The Concordat

Deputies, Bishops Receive Copies of Bishop Stewart's Article

One of the last articles written by the late Bishop Stewart of Chicago has been reprinted by a committee of clergy and sent to every deputy to General Convention and to every bishop of the Church. The article is entitled *The Concordat and the Ministry* and was originally published in *THE LIVING CHURCH* of June 5th.

"Representing the position of a great number of our clergy and laity in this matter," the reprinted article has been accompanied by a statement in which the committee "respectfully and most earnestly urges that no action be taken by the coming General Convention on this proposed concordat" between the Episcopal and Presbyterian Churches.

The statement expresses the opinion that the proposal "has deeply divided us, and, if pressed, will still more seriously divide us." It goes on to say:

"It is generally agreed and has been generally understood that our General Convention will not be asked to give any endorsement to this proposed concordat until after it has been considered by the bishops

of the whole Anglican communion at a meeting of the Lambeth Conference, but some of those who advocate this measure seem now to intend to press for some endorsement of it in spite of the general understanding that this would not be done.

"Is it not manifest that our Convention should take no action on this divisive measure in view of the appalling world situation which confronts us, and that all action in regard to it should be deferred until it again becomes possible for the Lambeth Conference to meet?"

Bishop Stewart's Opinion

Bishop Stewart's article on the concordat states:

"If the basic major assumption of the concordat is true, if Presbyterian ordination and Episcopal ordination are to be equated, then surely the concordat plan, which is built upon it, is utterly trivial and unworthy, and if I may dare to say so, rather silly. To surrender at one sweep our belief in the historic episcopate as essential to the structure and sacramental life of the Holy Catholic Church and thus to break with Catholic faith and order is, to put it mildly, so grave and serious a shaking of foundations that all the other and subsequent proposals of the concordat seem quite irrelevant. . . .

"At any rate, those who are sentimentally moved by the appeals of its adherents will do well to stop at the first two paragraphs and consider all that is implied in the statement that both bodies believe in the episcopate, when, as a matter of fact, one of them interprets the word in a sense peculiar to its own communion, a sense hitherto unacceptable to the other, a sense which needs a great deal of special pleading and which more than suggests a subtle *double entendre*.

"The cause of Christian unity, in which so many of us are greatly interested, is too great and too precious to be impeded or injured by hasty action on the part of two great Christian bodies with quite dissimilar backgrounds, and with quite dissimilar interpretations of the Christian ministry and sacraments. . . .

"If reconciliation of differences comes (and it will come), it must not depend on what this one said and that one said about the ministry in the obscure period of the latter half of the first century. . . . It must be unity at the center, in a common comprehension of the nature of the Church as the Sacramental Body of the Incarnate Lord, which under the guidance of the Spirit has developed an organic structure of which the ministry is an integral part and an agreement upon the essential patterns of such a sacramental ministry.

"That agreement is certainly not even foreshadowed in the present proposed concordat."

Committee Members

Members of the committee of clergy include the Rev. Drs. Charles W. Robinson, Charles Gomph, Arthur Judge, Robert Lau, Joseph McComas, Nathan Seagle, and Walter H. Stowe; and the Rev. Messrs. John Atkinson, Michael Barton,

Samuel Fish, Frank Gifford, John W. Gummere, C. Clark Kennedy, Harold Olafson, Richard Pope, and Thomas Sparks.

Holy Communion

Survey Shows Extent of Deviations from Prayer Book

¶ Only four of the 16 major elements of the Prayer Book Holy Communion service are used uniformly throughout the Church, the chairman of the Social Relations Department of the Diocese of Western Michigan reveals in this survey undertaken at the request of his Bishop. Dr. Higgins suggests that the pressure for a shortened form is a problem for General Convention.

By H. RALPH HIGGINS

From time to time the question arises as to the desirability of authorizing a shortened form of the Holy Communion for alternative use. Usually the question is answered in categorical fashion: one is either emphatically for the proposal or as emphatically against it.

In an effort to determine the extent of the pressure for some type of shortened form, the writer recently canvassed the bishops of the American Church as to what alternative shortened forms are at present in use within this Church. The question was so framed that the matter of official authorization of such deviations from the Prayer Book form was not in issue. The question likewise made no attempt to discover what reasons might underlie agitation for a shortened form.

From "No" to 13 Pages

The questionnaire was sent to 95 diocesan bishops, of whom all but 21 replied, a gratifying percentage of returns. The letters themselves constitute an interesting collection. The shortest reply was in one word, "No!", the longest in 13 pages. The mere suggestion that the Holy Communion service in its present form should be "tampered with" evidently proved upsetting to some. A few bishops expressed astonishment that anyone should even consider the possibility, some would welcome a shortened form if officially authorized by General Convention, while others were unsparing in their condemnation of contemporary priestly "lawlessness." On the other hand, at least one bishop would like to see the present "archaic phraseology" in the Holy Communion service improved and brought up to date. Several bishops, while opposed to any revision of the present Holy Communion service presumably on legalistic grounds, advocated—and in some instances are now allowing—intinction, a practice contrary to the rubrics!

Of the 74 bishops responding to the questionnaire, nine admitted the use of shortened forms of the Holy Communion service in their dioceses, whether authorized, unauthorized, or permitted. The remaining 65 dioceses professed no knowledge of any shortened forms, but a number hinted that such were perhaps being used by some of their clergy.

Of the 74 bishops who replied, many offered personal opinions on the question.

Of the 27 who gave definite indication of their views, 18 were clearly or probably favorable to the authorization of a shortened form for permissive use, while nine were clearly or probably unfavorable.

Summary of Changes

Of the nine bishops admitting the general or occasional use of a shortened form, six gave details which may be summarized as follows:

Diocese A. permits the omission of the Invitation, Confession, Absolution, Comfortable Words, Prayer of Humble Access, and also the Creed and Benediction in the case of a Requiem celebration.

Diocese B. permits omission of the Kyrie, Creed, last paragraph of the Prayer of Consecration, Prayer of Humble Access, abbreviates the Epistle and Gospel "provided the essential thought is retained," and abbreviates the Prayer for the Church by using only the first phrases of all except the first paragraph. Diocese B. also permits the substitution of the Doxology for the Gloria.

Diocese C. permits omission of the Invitation, Confession, Absolution, Comfortable Words, and Thanksgiving.

Diocese D. permits omission of the Creed, Invitation, Confession, Absolution, Comfortable Words, Prayer of Humble Access, Thanksgiving, and Gloria.

Diocese E. permits omission of the Invitation, Confession, Absolution, and Comfortable Words.

Diocese F. permits omission of the Creed, abbreviation of the Prayer for the Church, a substitution for the Invitation, abridgment of the Comfortable Words, and a slight abridgment of the Prayer of Consecration.

In the above summary, it must be understood that these shortened forms are not necessarily in general use in the dioceses mentioned, neither is it to be assumed that they are necessarily official. It should be noted also that a number of these abbreviated forms are designed for use when the priest alone communicates. All that the above summary indicates, therefore, is that the deviations noted are made with the knowledge or approval of the bishops in question.

Correlating these various omissions and changes with the present Prayer Book form, we note the following deviations:

1. Collect for Purity—Used by all.
2. Summary of the Law—Used by all.
3. Kyrie—Used by all except diocese B.
4. Collect, Epistle, Gospel—Used by all, except that diocese B. authorizes shortening the Epistle and Gospel "provided the essential thought is retained."
5. Creed—Omitted by dioceses B., D., and F.
6. Prayer for the Church—Diocese B. uses the first paragraph and then the first phrases only of all succeeding paragraphs. Diocese F. uses the first phrases only of all paragraphs.
7. Invitation—Omitted by dioceses A., C., D., and E. Diocese F. permits the substitutions of, "Let us humbly confess our sins unto Almighty God."
8. Confession—Omitted by all except dioceses B. and F.
9. Absolution—Omitted by all except dioceses B. and F.
10. Comfortable Words—Omitted by dioceses A., C., D., and E. Use of less than all the Words authorized by diocese F. All used by diocese B.
11. Sursum Corda, Sanctus—Used by all.

12. Prayer of Consecration—Used by all, except that diocese F. omits first sentence of last paragraph: "And we earnestly desire . . . other benefits of His passion." Diocese B. omits entire last paragraph.
13. Lord's Prayer—Used by all.
14. Prayer of Humble Access—Omitted by dioceses A., B., and D.
15. Thanksgiving—Omitted by dioceses C. and D.
16. Gloria—Omitted by diocese D.

It will be seen, therefore, that of the 16 major elements of the Prayer Book form, the six dioceses mentioned above are unanimous in the use of only four elements, viz., the Collect for Purity, Summary of the Law, Sursum Corda and Sanctus, and the Lord's Prayer.

In the course of the correspondence with the bishops, the writer learned of a number of parishes in which there is a felt need for a shortened form of the Communion office, especially for use in the church school. In fact, a number of the alternative uses authorized or permitted in the dioceses mentioned above arose in part from the growing need for meeting the requirements of church school pupils.

The results of this study are published with a view to offering factual material for intelligent study of a question which appears to be of some urgency. That abbreviated forms are in use in many parts of the Church has been amply demonstrated. However, despite personal reactions to "tampering" with the Prayer Book, the material here given should not be used as ammunition for emotional barrages. If the appearance of ill-advised vagaries in public worship is to be avoided, it would seem that the forthcoming General Convention should take note of the need and make some provision for meeting it.

Order of St. Francis

The Little Portion Press

The 21st birthday of the *Little Chronicle* is being celebrated this month at the Little Portion Monastery, Mt. Sinai, Long Island, and a special birthday issue has been printed by the Little Portion Press.

The nine by six publication is issued monthly and sent to persons interested in Little Portion to keep them in touch with the work of the Franciscans. The print shop is operated by the friars who laboriously set type by hand and work at the press, turning out tracts, catechisms, devotional instructions, and colored Christmas cards. Last year the Little Portion Press printed 30,000 Christmas cards for the Poor Clares who help support themselves by their sale, and this year they expect to print 10,000 more.

The community at Little Portion attempts to do all its own work in an effort to become self-supporting. All the friars, priests or laymen, work with their hands, as farmers, cooks, architects, and builders.

Hours of work in the print shop are limited by the demands of prayer in the chapel and by the mission work of preaching which the order constantly carries on. The shop suffers from constant change in the personnel of workmen, as well as from lack of time and equipment, but on the whole, the printing has been of excellent quality.

England

Mass Amid Bombs

How it feels to say Mass while the Nazi planes are attacking is vividly told in a paragraph in a letter from the Rev. Desmond Morse-Boycott, founder and principal of St. Mary of the Angels Song School at Addlestone, Surrey. His school was recently burned in a mysterious fire, perhaps to serve as a beacon to attacking planes, but the chapel still stands and in it he still celebrates the Holy Communion daily. He writes:

"Sunday Trinity 14. Up most of the night, crouching like a troglodyte. Planes. Bangs. Pause. Planes. Most exciting. About 3 A.M. went up with family to our little chapel on the crest of the hill by the school wreck and started to say Sunday Mass while going good. 'I will go unto the altar of God.' Colossal bang. Sky like military tattoo with searchlights. Dived into cave in Mass vestments. Emerged later and managed to get through. Crawled to bed, after gallons of tea. More planes. Asleep by 5 A.M. What does he take us for? We were made for a life like this. However, I will admit that I got a bit jittery during the last Gospel when I heard the brute returning. I *think* they got him."

Again, a few days later: "We continue to dodge in and out of shelters. There was an air raid as I began Mass this morning, and another as I was just getting into a bath after some tennis this afternoon."

Editor's Comment

Adolf, you can't crush a people like that! Remember what happened to the Roman Empire when the Christians set to work on it.

Archbishop of York Calls Meeting of Churchmen

At the personal invitation of the Archbishop of York, the second-ranking prelate in the Anglican communion, a small group of learned and earnest Churchmen will gather at the Church House in Westminster, S. W., from November 4th to 7th.

Their purpose in meeting will be "to consider from the Anglican point of view what are the fundamental facts which are directly relevant to the ordering of the new society that is quite evidently emerging, and how Christian thought can be shaped to play a leading part in the reconstruction of society after the war is over."

In a recent issue of the Christian Newsletter, organ of the influential Council of Churches on the Christian Faith and the Common Life [L. C. October 2d], the Archbishop indicated the essentials of a recovery of the natural economic order in the light of the Christian Faith. The conference is one in an ever-expanding series within the Church of England and in co-operation with other Churches aimed at building up an effective community of Christians to decide upon and carry out a Christian economic program.

Speakers who will address the conference will include Miss Dorothy L. Sayers, Sir

Richard Acland MP, the Rev. V. A. Demant, T. S. Eliot, Professor Hodges, Kenneth Ingram, D. M. Mackinnon, J. Middleton Murry, the Rev. W. G. Peck, and M. B. Reckitt.

Blitzkrieg Damages Churches

Churches have not been spared in the Nazi blitzkrieg against Great Britain. In the first raid over central London on the night of August 24th, the ancient city church of St. Giles, Cripplegate, was hit.



ARCHBISHOP OF YORK: A conference will discuss his plan for the reconstruction of society.

It is one of the few churches which escaped the Great Fire of London, and is famous as the burial place of Milton. His statue in the churchyard was hurled from its plinth, but was not otherwise damaged. Some of the stained glass windows were shattered, but little damage was done inside the building.

In the recent bombardment of Dover a well known Anglo-Catholic church was badly damaged. A hole was torn in the roof of the Lady Chapel, and one wall of the building was blown away. The organ, riddled with splinters, is ruined. The figure on a wooden crucifix over the pulpit was turned upside down, although the crucifix still hung in position. The vicar states that it will cost £10,000 to repair the church, and that he does not know where he will get the money.

West Indies

Dioceses Suffer from War

The cataclysm which has struck the world through the European conflict has had serious repercussions on the work of the Church everywhere, but especially in countries drawing a large measure of support from Britain. This is being felt considerably by the province of the West Indies, a sister Church of our own Episcopal Church in the United States.

The Province of the West Indies comprises eight dioceses: two on the mainland of America—British Honduras with Central America, and British Guiana; and the six island dioceses of Trinidad (with the spiritual care of Venezuela) Barbados, Jamaica, Nassau, Antigua, and the Windward Islands.

Each diocese has its own characteristics and its own particular history, resulting in variety of race and population. Some are commercially stronger than others and some are richer in natural resources.

The dioceses of Barbados and Trinidad are able to keep their heads above water because the former is maintained largely through its own State resources while the latter, Trinidad, is rich in oil and asphalt. All the others are suffering in varying degree. They have carried on their work in the past partly by local support and partly with the help of grants from the Society for the Propagation of the Gospel, finding the balance through their own private diocesan missionary associations in England.

\$5,000 in One Blow

One diocese (British Guiana), accustomed to receiving £1500 through this latter source, has to budget for 1941 on £250—thus losing in one blow \$5,360. The same diocese has increased its local support by \$2,000.

The SPG has given definite notice of a withdrawal in 1941 of 5% of its grants, but suggests that all the dioceses must be ready to lose even 25% if necessary. The Bishop of the Windward Islands, the Rt. Rev. Vincent Tonks, who is well known in the USA, has written to the Archbishop of the West Indies that, if certain sources of income fail, there will not be a priest left in the Island of St. Vincent to minister to 60,000 people, the majority of whom are Anglicans, and if his own meager stipend, dependent as it is upon episcopal endowment dividends should diminish, he might not be able to carry on at all, as he has five young children to provide for.

The people of the West Indies are among the most devoted members of the Church, having held on tenaciously to the traditions planted among them in the old slave days. They have little money but what they have, they give most willingly whether in cash or kind.

The diocese of British Honduras was just saved from losing three priests at the beginning of this year through the response made by American Church people to the appeal of the Assistant Bishop, the Rt. Rev. D. J. Wilson, and the Rev. E. A. Hubbard. As it approaches the year 1941, the same anxieties are arising, especially as local support appears to be diminishing through harder times in the British colony and in the Central American republics.

Archbishop's Burden

Well known to many American Churchmen is the tall, grey-haired Archbishop of the West Indies, the Most Rev. Arthur Dunn, who directs the affairs of his province from the see city of Belize, British Honduras. Upon his shoulders rests the heavy burden of watching the work of the

province slowly wither for lack of funds.

"All right-thinking people," the Archbishop said last week, "believe that the war must be waged to its end to put down anti-Christ and reestablish the very root principles of Christianity. But the most awful thought of all is the comparison between the billions of dollars poured out on wanton destruction—not to speak of the waste of precious lives—with the few thousands which would enable the Church to carry on its spiritual warfare against evil and to build up souls in their Faith."

Greece

Zoe Movement Brings Techniques of Methodism to Orthodox

The ups and downs of Balkan politics have recently brought the little kingdom of Greece much into the limelight. This report from THE LIVING CHURCH's correspondent in the Near East describes a movement in the Orthodox Church of Greece which, while it will not decide whether the country is swallowed up by the Rome-Berlin axis, nevertheless may have deep significance for its future.

By WILLIAM A. WIGRAM

About the year 1730, certain students and a young Fellow of Lincoln College Oxford, started regulating their lives according to a certain "Way" or "Method," with the idea of deepening their own religious life, and incidentally that of their neighbors also. All religious life in England then was within the borders of the Church of England as by Law established, and John and Charles Wesley, leaders of this movement, had no notion of doing anything but what was proper by her standards.

Unluckily, the authorities of the moment in England had an intense suspicion and horror of anything like "enthusiasm." It must be owned in their excuse that most of them had been brought up by fathers bred under the rule of Cromwell's major-generals, and the "Fifth monarchy men," and that the first Bishop to condemn the methods of John Wesley was one who certainly lacked neither sound learning nor zeal for religion, for it was Joseph Butler, the author of the *Analogy*.

Thus, though John Wesley lived and died a member of the Church of England, the movement that revered his every word, so far disregarded his solemnly expressed judgment as to separate from her.

Now in the Greece of today, we are seeing a similar movement to deepen the sense of personal religion and to look to Christ as "the Way, the Truth, and the Life," just as Wesley and his followers did, though in this case in the Orthodox Church of Greece. It is well that people outside Greece should know of it, for there are only too many who still consider that the Orthodox Church is a mere exponent of dead ritual and is a political machine. As Wesley's followers called themselves followers of the Way or the "method," so this school of Greek zealots proclaim themselves followers of Him who is the Life and proclaim it in their name "Zöe" ("Life").

It is about thirty years since this move-



WEST INDIES BABIES: The Church's ministrations to these and thousands of other West Indians are in danger of being crippled by war-time loss of financial support from Britain.

ment started, under the headship of a priest of the name of Eusebius, who died a little over a year ago. He was an Archimandrite in the Orthodox Church, which means that he also lived a collegiate and celibate life, very much like that of an Oxford "Fellow" in Wesley's day. He started his work, very much on the same lines as those of the early Methodists, though he was probably quite ignorant of their existence.

His movement too became suspect to authorities who disliked anything new in religion, and after about 15 years of work, he and several of his colleagues were brought before the "Holy Synod" of Greece on a charge of heresy. Fr. Eusebius and his movement however had better fortune than that of Wesley, for they were sons of a Church that was accustomed to act for itself and had in the Holy Synod a proper organ for action. In England, Convocation had been muzzled in 1740, and all discipline and regulation was in the hands of such local authorities as the parson and the squire in every parish.

These might support the new movement, sometimes with little judgment—and they did so more often than is generally believed—or they might raise the mob against those who disturbed their repose. Hence it was that Methodism was discounted and drifted into an entirely needless separation. In Greece the result of the action of authority was happily different.

The leaders of the Zöe movement were given a full hearing by the Synod, and declared to be loyal sons of the Orthodox Church, good men and worthy of encouragement. Their movement, however, was spared the suffocation of too much official support, and remained a popular one, with bishops friendly to it, ready to advise against obvious mistakes.

Members of the movement are mostly laymen, and include many university professors, for—to the great gain of everybody—university professors of theology in

Greece are usually laymen. Some of the members are in orders, but not very many. All have a general license to preach in churches, given only the consent of the parish priest, for if the Orthodox Church has never set the exaggerated value on sermons that some do, it has at least never been trammelled by a law (of the State, not of the Church) declaring in effect that preaching is a specifically priestly office, and that only the ordained cleric may give a word of exhortation to his fellow man.

The "prophetic" ministry has never been smothered in the east, and a layman who has a message to deliver is permitted to do so, even in Church, which has the great benefit of making the layman understand that the delivery of a good sermon is not quite as easy as it looks!

Members of the Zöe society have certain rules, of which one is that you must never condescend to use even notes when preaching, for your message is to come straight from the heart. Also, you must never accept any collection or fee in any shape for your services. All the profits made by brethren from the writing of religious books or analogous earnings are paid into a common fund, while the members live from their own professions. Hence Zöe as a society is able to keep up a students' hostel in Athens, and a weekly paper bearing the name of the society, besides publishing many religious books. Among its publications is an edition of the New Testament in modern Greek, which has the full endorsement of the Sacred Synod. When one remembers how less than thirty years ago, the very Queen of Greece, Sophia, got into most serious trouble by even favoring such a project, one sees how much things have moved of late.

Members of the society are all unmarried. They have taken no vow of celibacy, but marriage implies resignation of formal membership though it does not preclude active friendly coöperation.

This has enabled the Order to start a youth movement in the Church, which aims at getting the young people of both sexes to give their lives a religious orientation, and has developed into something that has a strong likeness to the "class meeting" which those who know the history of early Methodism will remember was once its strength.

In very many respects, the whole Zöe movement seems to be a new Methodist movement, that may pour fresh life into the church to which it is proud to belong, without separating from it as its English prototype did. May it be strengthened to do all for Orthodoxy, that under happier auspices, the original Methodist movement might have done for the Church of England.

Rumania

Religious Bodies to Survive

The Rumanian Ministry of Cults has rescinded a recent government decree dissolving all religious bodies not recognized by the state, according to the Associated Press. The decree would have worked particular hardship on Rumania's Jews, Adventists, and a newly organized sect known as Baptist Adventists.

My Sunday Dress

By Elizabeth Eckel

SMILING a greeting to "the Count," the punctilious usher who *counted* the congregation each Sunday morning, I slipped into a seat in the rear of the church, next to my friend, Winifred.

"Looks vacant up front. Shall we move up? Visiting clergyman this morning, you know," I whispered after an interval of watching the congregation file in. Winifred acquiesced, so we gathered our coats and gloves and Church School Teachers' Manuals together and ensconced ourselves third pew from the front.

Behind us the church filled with a goodly number of the faithful, and in due time the voice of the rector, my brother, boomed forth sonorously from the vestry-room, and the service began. First, Emory Mason carrying the cross and looking, I thought, like a young archangel; then the choir singing:

"Pleasant are Thy courts above
In the land of life and love;
Pleasant are Thy courts below
In this land of sin and woe."

Then my brother's voice again, "The Lord is in His holy temple . . ." and so through the service of Morning Prayer, rising to its climactic pinnacle of praise and concluding with the gracious words of the Benediction. The rector moved forward from the chancel. There were a few announcements. The rector would be absent the next few Sundays as he would be in attendance at the General Convention.

Ah, yes, the General Convention, I thought happily. I was going, too, and it would be my first General Convention. My thoughts strayed for a moment, anticipating the pleasures of convention and dwelling on the delightful preparation with which the past few days had been filled.

"Hymn 442," my brother's voice again. Automatically I sought and found the sermon hymn.

"Saviour, source of every blessing,
Tune my heart to grateful lays:
Streams of mercy, never . . ."

A hand touched my shoulder lightly. I turned to find "the Count" at my elbow, standing in the aisle whispering some incomprehensible nonsense about a delivery boy—a package for me—at the rear door of the church.

"You don't mean for me? It must be for my brother?" I questioned, thinking it must be some printed matter for congregational distribution.

There was no answer. "The Count" was already far down the aisle. Having dutifully delivered the message, he was eager to be at his post again. The matter would have to be investigated, so with a "Good-bye—I'll-be-back-soon" nod to Winifred I followed "the Count" down the long aisle, facing on either hand the eyes of parishioners filled with an ill-concealed but, it seemed to me, entirely defensible curiosity.

A boy with a suit box stood in the portico. He stepped forward.

"Dress from Cartmell's," he greeted me. "Thirty-five dollars, C.O.D."

I gasped (of all the idiotic dressmakers! What could have induced them to send a dress on Sunday, and to the church) and looked about to see if "the Count" was within earshot. He was.

"Well—er," I stammered, "I didn't bring the \$35.00 to church."

I became aware of a car close by. "That yours?" I nodded



toward the car, and he gestured assent. "Well, can you take me home in it—and back again? It's just four blocks."

"Sure," he answered, whereupon we both leapt into the car and shot out of sight, leaving "the Count" gaping in the doorway.

Reaching home I dashed up the stairs, flung the box onto my bed, jerked open a bureau drawer, snatched out my purse, flew down the stairs and into the waiting car. It seemed but another moment and we were drawing up at the curb before the church. Faint and far away I heard the closing lines of the sermon hymn.

I thrust the money into the boy's hand, grabbed the receipt, and made for the entrance. The silence surrounding the visiting clergyman's ascent into the pulpit was broken by the tremendous groan of the heavy door as I pulled it open, and the gaze of the congregation shifted suddenly from front to rear as I attempted to sink into obscurity in a back pew.

The sermon began. A woman and child seated somewhere near the center of the nave rose and left the church. The door groaned again; the congregation turned again. I felt guilty. Then a couple in the rear departed and again the door groaned.

"Geese! Sheep!" I fumed inwardly. Just because I got up and left the whole congregation needn't go. I *had* to, but that was no reason for everybody to do likewise. I would certainly make an explanation to the visiting clergyman, who would be our guest for dinner following the service. Yes, of course, he should have a full explanation. I would say, "It was my new dress, you see—my dress for the General Convention." But good heavens! That was no explanation.

Yet somehow, when we were seated about the dining table, the explanation was less difficult than I had feared in those first confused moments. I remembered that I had called Cartmell's on Friday morning merely because I was going to a party Saturday and thought if the dress were finished I'd

(Continued on page 20)

More General Convention Problems

IN PREVIOUS editorials in this series we have discussed some of the important problems that will come before General Convention, especially (1) budget and program, (2) strategy and policy, (3) war and national defense, (4) marriage and divorce. In this final editorial of the series we shall look at some of the other important matters that will be brought before the General Convention this month.

(5) FAITH, ORDER, AND UNITY

TWO commissions will make important reports having to do with the important subject of Christian unity.

The Commission on Faith and Order, of which Bishop Manning of New York is chairman, will recommend that the Episcopal Church become a full fledged member of the World Council of Churches. This council, having its origin in the Oxford and Edinburgh conferences of 1937, is intended to be a cohesive force in Christendom, serving as a common meeting ground of the various churches—Catholic, Orthodox, and Protestant. Although the Roman Catholic Church has so far declined to have any official connection with the movement, the participation of Eastern Orthodox, Old Catholic, and Anglican Churches gives the World Council an ecumenical flavor that should effectively guard it from any suggestion of pan-Protestantism.

To date 63 Churches have officially accepted membership in the World Council of Churches, including five Churches of the Anglican communion: The Church of England, the Church of England in Canada, the Scottish Episcopal Church, the Church of India, Burma, and Ceylon, and the Church of the Province of the West Indies. It will be singularly appropriate for our own Church to become a member since this Church was largely responsible for the initiative in the Faith and Order movement out of which the World Council has grown.

Probably the World Council of Churches cannot function effectively until world conditions are somewhat more settled. It is highly important, however, that the framework of the council should be set up now so that the World Council of Churches can go to work effectively as soon as the war is over and play an effective part in the tremendous task of reconstruction.

The Commission on Faith and Order will also recommend that appropriate action be taken to ratify the agreement entered into between the Church of England and the Old Catholic Church of Holland, so that the Episcopal Church will be in full and regular intercommunion with the European Old Catholic Churches. This action will correct an unfortunate oversight of the General Convention of 1937 which failed to complete the necessary ratification of the declaration of intercommunion with the Old Catholics.

Still another matter to be presented by the Commission on Faith and Order (as also in memorials from one or two dioceses) will be the recommendation of an amendment to the constitution providing "a proper method whereby steps of a constitutional character, leading toward communion or organic union with any other Christian body, shall be regulated and safeguarded." The purpose of this is both to provide a regular procedure for such important matters so that the

oversight of 1937 will not be repeated and also to prevent hasty action in any such important proposals. A provision requiring that any such proposal be acted upon by two successive General Conventions with reference to the diocesan conventions during the three year interval, as in the case of amendments to the Constitution and changes in the Prayer Book, would solve this problem. It is to be hoped that the General Convention will inaugurate a constitutional amendment along some such lines.

The Commission on Approaches to Unity, of which Bishop Parsons of California is chairman, will report the progress of its negotiations with various Protestant bodies. Most important of these negotiations, of course, are those with the Presbyterian Church in the USA.

In this report the Commission on Approaches to Unity will frankly recognize the differences within its own membership in regard to the proposed concordat with the Presbyterians. Because of these differences and because of the indefinite postponement of the Lambeth Conference, the commission will not recommend any action on the proposed concordat but will ask that it be continued and that the continuing conversations with the Presbyterians be approved. Unless the matter of the proposed concordat is brought up from the floor in either house there will not be any vote on that specific proposal. The Commission will, however, present several resolutions of an interim character, including one recommending that communicants of the Episcopal Church in communities where we have no parish or mission be encouraged to accept the pastoral ministrations of the Presbyterian Church in that community. There will also be a recommendation to the House of Bishops that the whole question of the Orders of the Reformed Episcopal Church be reconsidered.

(6) EDUCATION

THE Commission on Theological Education will present an important report, calling for the greater coördination of the work of theological seminaries and the setting up of certain standards of learning for them. It will also recommend that no new seminaries be established without careful consideration and that further study be given to the possibility of combining the work of certain existing seminaries. The Convention will be asked to authorize a continuing Commission on Theological Education to deal with the whole problem of coördinating and improving the work of the training schools for the clergy of the Church.

The recommendations of the Commission, of which Bishop Strider of West Virginia is chairman, are excellent so far as they go. Their recommendations should be adopted and General Convention should assign to them the drawing up of both spiritual and educational standards which might be adopted as a norm for any seminary of the Episcopal Church. The Forward Movement Commission has done a good bit of preliminary work on this matter which might well be carried on by the new Commission on Theological Education.

It will be well also if General Convention would give attention to the matter of college and secondary school education under the auspices of the Church. A special commission might well be appointed to set up standards for Church schools

to that the Church public might know what are really Church schools and what are not. At present there is no official agency in the Church that will indicate whether or not a given school is actually a Church school, and there are no standards of educational or religious requirements for Church schools. This works to the grave disadvantage of those schools that are conscientiously trying to give their students a well balanced education based on a firm foundation of the Faith of the Church.

We urge General Convention to appoint a commission on colleges and secondary schools, charged with the task of setting up standards and helping schools that desire to be affiliated with the Church to present an adequate program of Christian education.

(7) OTHER MATTERS

RAPID developments in Japan, affecting the status of the the Church's work there, will be brought before the Convention by the Presiding Bishop and Bishop Nichols of Kyoto, on the basis of latest advice from the other two American bishops who have returned to that country, Bishops Reifsnider of North Kwanto and Binsted of Tohoku. The Japanese House of Bishops has been meeting early in October, and is expected to give an indication of future policy, in view of the Japanese government's attempt to force resignation and withdrawal of foreign missionary executives and financial support. Contrary to early reports, the American missionary bishops have not yet resigned, and it is not clear that the British ones have done so. In any event, should missionaries be withdrawn from Japan they will be assigned elsewhere, and as the bulk of appropriations are for salary there will probably be no immediate reduction in appropriations.

The House of Bishops will be called upon to elect, and the House of Deputies to ratify, bishops for the following missionary districts: Salina, unless it is decided to combine that district with the adjoining diocese of Kansas; Philippine Islands, to succeed Bishop Mosher, retired; and Anking, China, to succeed Bishop Huntington, retired. For the last-named post the Rev. Lloyd R. Craighill has been nominated by the Chinese House of Bishops.

A new hymnal will be offered by the Commission on the Hymnal, in the first complete revision of the hymnal since 1916. The proposed book will contain some 200 new hymns, at the same time retaining most of the old favorites, sometimes with new tunes. As indicated in our issue of September 4th, we advocate the adoption of this new hymnal.

Social insurance for lay employes of the Church will be another subject for deliberation. The National Council and the officers of the Church Pension Fund seem to be at odds on this question. We believe that the Church, which has consistently stood for social security in the nation, should not dodge the issue within its own ranks but should either make its own provisions for the security of lay employes or else agree to let the government do so.

No problem but a privilege will be the welcoming of the distinguished guest of the convention, the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada. It is hoped that there will also be a special representative of the Archbishop of Canterbury, though war conditions may make it impossible for him to be here.

As in previous conventions, the presentation of the United Thank Offering of the women of the Church will be made at a corporate Communion Thursday morning, October 10th, and the amount of it, expected to exceed a million dollars,

will be announced at the mass meeting the same evening. The women are to be heartily commended for the splendid record that they show in their contributions through the "little blue box," year after year, in good times or bad. But are the women alone thankful for daily blessings? Why shouldn't there be a men's thank offering? We think there should be; and it might well be started by a voluntary contribution by the men attending that mass meeting. Who will set the ball rolling?

SO THE curtain rises on the General Convention of 1940—a year in which wars and rumors of wars, political charges and counter-charges, make the very air tense with uncertainty and doubt.

In the very midst of the Convention period will come the national registration day for conscription, October 16th. Men between 18 and 36 who are in attendance can register in Kansas City, as we understand that those away from home can register at the nearest registration place. But this will not inconvenience any of the bishops, for the youngest one was born well before the turn of the century and so is over 40 years old; and few dioceses are wise enough to elect one or two of their deputies from the ranks of those under 40. Gone, apparently, are the days when the Church saw fit to consecrate a Charles Pettitt McIlvaine, a George Washington Doane, and a James Hervey Otey to the episcopate at 33, a Leonidas Polk and a Horatio Southgate at 32, a Daniel Sylvester Tuttle, elected at the age of 29 and compelled to await the canonical age of 30 before his consecration. Maybe it would be a good idea to elect a few bishops in their early 30s today, and a few younger deputies, too!

Amid the increasing wreckage of a world gone mad with war, the primary task of the Church will be to keep its eye on things eternal and not be led astray by the pressure of things temporal; yet at the same time to give guidance and leadership to its children in the age in which their lot on this earth is cast. It is not a time for discouragement or despair, but for high courage, clear vision, and sound leadership. We pray God that these qualities may be found in the bishops and clerical and lay deputies in General Convention assembled in this fateful year of our Lord 1940.

Requiescat

MARY had had a wonderful vacation. When one is 11 years old, living on an island has a thrill all its own. She and her brother Danny, just a year younger, never had to wonder what they would do to pass the bright, sunny summer days. There was fishing and sailing and—well, all kinds of fun. And there was their mother to help, too, for even in a summer cottage there is much to be done.

But September brings school, and Mary and Danny were glad to be in the big automobile, hurrying toward home. Moreover Mary was to be 12 in a few days, and was looking forward to her birthday party. Neither the children nor the driver saw the other car, rapidly bearing down upon them at the intersection of two country roads. . . .

"In the midst of life we are in death." Mary died, as did the driver of the car. Danny, thank God, will recover.

Mary might have been your daughter, or mine. Tragedy strikes swiftly, and it is especially poignant when its victim is a lively, innocent youngster. But of such is the Kingdom of heaven.

"Almighty and most merciful Father, who dost grant to children an abundant entrance into thy kingdom; Grant us

grace so to conform our lives to their innocence and perfect faith, that at length, united with them, we may stand in thy presence in fulness of joy; through Jesus Christ our Lord."

Amen.

AWAC Versus CLID

DEPUTIES to General Convention have received a letter from "American Women Against Communism," protesting against the meetings to be held in Kansas City at the time of the Convention under the auspices of the Church League for Industrial Democracy. The Episcopal Church itself is taken to task in the letter for permitting its General Convention to be "a sounding board and front" for alleged subversive organizations black-listed in a bulletin prepared by A. Cloyd Gill and distributed by the "American Women Against Communism," and THE LIVING CHURCH is quoted in such a way as to imply that this periodical has endorsed the plans of the CLID.

Let's have some clear thinking. Since THE LIVING CHURCH has been brought into the discussion, we wish to make our position in the matter perfectly clear.

In the first place, THE LIVING CHURCH has never given the slightest editorial endorsement to the program of the CLID at Kansas City. The only reference to the matter was in our news columns in the issue of September 4, 1940, when the plans for a series of meetings to be addressed by John L. Lewis, Jack McMichael, Max Yergan, and other radical leaders were reported as a matter of news. To report a fact as news by no means indicates approval of that fact. Does the New York *Herald Tribune* express approval of Hitler because it reports the daily Nazi air attacks on London?

Secondly, THE LIVING CHURCH has frequently taken to task the executive secretary of the Church League for Industrial Democracy for his sympathetic attitude toward Communism and Communists, as expressed both in CLID literature and in the editorial columns of the *Witness*, of which he is the directing editor. This issue was very thoroughly thrashed out in our columns last year. Perhaps our view can best be indicated by the closing paragraph of an editorial in THE LIVING CHURCH of November 15, 1939:

"We hope that the Church League for Industrial Democracy, whose executive secretary tried to convince us a year ago that the proper thing for Churchpeople to do was to 'play ball' with the Communists, will . . . promptly sever all relationships with the Communists and with organizations dominated by them. Certainly the Communists are now so thoroughly discredited in this country that no religious organization will fall for their essentially un-Christian propaganda."

That is still our view, though we would express it even more vigorously today. We deplore the action of the CLID in bringing these speakers to Kansas City, to take advantage of General Convention to give publicity to their political views. They may or may not be Communists—some of them certainly are not, but others probably are and several of them are well known as "fellow travelers." Most of them are certainly not representatives of Christian thought, and we believe that they are out of place at General Convention, even though the meetings are unofficial.

On the other hand, we are very dubious about the "American Women Against Communism." The "outstanding authority" that they quote, Major A. Cloyd Gill, was active some years ago in the notorious "Asheville Conference," which attempted to unite the various Fascist, Nazi, and anti-Semitic

groups in this country. The magazine *Friday* has some interesting facts about this gentleman and his associates, in an article in its issue of September 27th entitled *American Merchants of Hate*. Of these men, Dr. Henry Smith Leiper observes: "Hitler has no better fellow-travelers in America." We hope the self-styled "American Women," in their zeal against Communism, have not fallen for thinly-disguised Hitlerism.

This is no time for unAmerican isms. There is little to choose between Communism and Fascism. THE LIVING CHURCH repudiates both of them, and we hope that General Convention will repudiate them also, for they are both essentially anti-Christian. The only ism for Americans is Americanism, and its chief enemies are the fifth columnists and borers-from-within who disguise themselves with all kinds of high-sounding names and titles, and delight in attacking one another, though they have in common a fundamental opposition to the liberty, democracy, and tolerance that are the basis of the American way of life.

Through the Editor's Window

LIVY, the Office Cat, has been in disgrace. A prolonged absence without leave and other indiscretions had caused the Editor to close these columns to his feline observations. But with General Convention coming on, and Livy having to stay home while the Editor goes to Kansas City, we suppose we ought to relent.

ALWAYS QUICK to call our attention to animals in the news, Livy has shown us an item telling of the death of the pet cat of the editor of the Montgomery (Ala.) *Advertiser*, Clarabelle. She, too, frequently appeared in print and will doubtless be missed by many admirers.

IF ANY PROOF were needed of the superiority of cats over dogs, says Livy, just take a look at the pictures in *Life* of dogs giving the Nazi salute. You'd never find a cat doing that, says Livy.

WE ALWAYS like to read about ourselves in other periodicals. The *Southwestern Episcopalian* in a summer issue did a fine job of running down the Church press generally and THE LAYMAN'S MAGAZINE particularly. For our part, we like the organ of the diocese of Southwestern Virginia, even when it pulls out the wrong stops and plays off key.

THE NEWBURGH (N. Y.) *Daily News*, on the other hand, has such a high regard for THE LIVING CHURCH that it attributes to us the power of securing a special divine revelation on request. "A majority of Episcopal clergy and deity answering a questionnaire of THE LIVING CHURCH," says the *News*, "favors disapproval of the proposed concordat."

AND BERNARD DeVOTO, able editor of *Harpers*, found THE LIVING CHURCH appreciated in a rather unexpected quarter. He writes in his September issue: "The American language has not yet found a title for the girl who draws your beer competently enough. . . . She works hard, her embroidered uniform has no suggestion of the musical stage, and when business slackens she cultivates her mind. . . . At a Wyoming crossroads I had to rap on the bar to disengage her from THE LIVING CHURCH."

SEE YOU at the Living Church-Layman's Magazine dinner at the Hotel President in Kansas City October 12th. Don't forget to call at our booth, No. 49-80, in the auditorium and get your ticket. All readers and friends are welcome, and the tickets are only \$1.45.

Canon Quick's Theory of Holy Orders

A Study of the Theological Basis of the Proposed Concordat

BY THE REV. FELIX L. CIRLOT, TH.D.

ABOUT thirteen years ago, a distinguished Anglican theologian, Dr. Oliver C. Quick, proposed a very interesting and novel theory of Holy Orders in his esteemed book, *The Christian Sacraments*. Almost immediately, this theory began to win the support of leading figures in the Reunion movement. It gained a large measure of support from the Archbishops' Doctrinal Commission. And now it has been made the basis for the Proposed Concordat with the Presbyterians in this country. Clearly, the time has come when it deserves, and must receive, a careful and thorough criticism.

It must be emphasized that this theory does not profess to rest on the premise that modern scholarship has overthrown the Catholic doctrine of Apostolic Succession, but on the claim to be able to get results that will be loyal to the Catholic Faith and to Catholic Order and at the same time helpful to the sacred cause of Christian unity by returning to the primitive theory of the invalidity of all sacraments given outside the Church, and restating its implications. The primitive theory, commonly called the Cyprianic theory, is one of three viewpoints on this subject which can justly claim to have a fair amount of Catholic authority behind it. So any doctrinal conclusions capable of being justified by this theory would be entitled to serious consideration and probable acceptance by Catholic Churchmen, as at least permissible.

Dr. Quick examines the distinction between schism "from the one true Church" and schism "within the Church," and after (erroneously) denying that adherents of the Cyprianic position in the primitive Church admitted the possibility of schism within the Church, holds that almost all divisions among Christians are, in principle, schisms within the Church. He also thinks that we must either derive the unity of the Church from the validity of its Orders, or conversely the validity of its Orders from the unity of the Church. The former alternative he believes (mistakenly) to be the later Western theory, commonly called the Augustinian theory, which holds that sacraments (except Penance) may be valid outside the Church. This view he feels obliged to reject because, among other things, he thinks it either misconceives or undervalues the authority element in Holy Orders. Accepting the other alternative, which he (erroneously) believes to be the primitive, Cyprianic view, he goes on to deduce that in a divided Church, *all* ordinations are partially invalid, because in *none* of them is the authority of the *whole* Body of Christ received, once schism has taken place. Then, from the conclusion that in a divided Church *all* Orders are partially invalid, he jumps to the inference that therefore *all* or *nearly all* anywhere are partially valid. Space prevents a fuller exposition of this amazing theory. To a criticism of its

logical, theological, and historical errors we must at once proceed.

What St. Cyprian Thought

First of all, it is completely erroneous to imagine that St. Cyprian and his supporters could not admit schism within the Church. Exactly such a schism took place between St. Cyprian and St. Stephen of Rome over rebaptism. St. Cyprian certainly did not think that either he or St. Stephen was outside the Church as the result of the breach of communion decreed by the latter. Nor did he think that any ordinations performed by either during the schism were partially invalid. The historical blunder here is complete.

Paradoxical Conclusion

Secondly, it is completely paradoxical to try to draw out of the alleged implications of a theory which Dr. Quick held to deny the very possibility of schism within the Church, the sweeping inference that almost all divisions among Christians are to be recognized as, in principle, the very thing the theory is supposed to deny to be possible at all. This alone is enough to show that the Cyprianic theory has been totally misunderstood.

It is, moreover, contrary to the consistent Catholic tradition, Eastern and Western, to suggest that the various sectarian bodies are to be recognized as parts of the one true Church, which is what is implied by the suggestion that the divisions resulting in their existence are to be

deemed schisms within the Church. A certain number of modern Roman and Anglican theologians can be quoted in support of the untenable proposition that their *individual members* are, as individuals, members of the Catholic Church, because of their baptism and in spite of their membership in their respective sects. But there is *no* Catholic authority for the proposition that these sects are, as *organized religious societies*, parts of the one true Church. And our own official formularies clearly and definitely imply the contrary by asserting that the threefold ministry is *necessary* in the Church of Christ, and by treating it as non-existent among these sects.

Validity and Unity

Thirdly, it is another and grave historical error to suppose that the Cyprianic theory made the validity of Orders dependent upon the *unity* of the Church. All Orders outside the Church were held to be totally invalid, and all Orders within the Church (and fulfilling *all other necessary requirements*) totally valid. But a schism within the Church, leaving both severed disputants still parts of the true Church, as in the case of the rebaptismal controversy, was not regarded as having any detrimental effect at all upon the validity of sacraments administered during the schism.

"Partial" Validity

Fourthly, it is another amazing paradox to try to find implications that all Orders anywhere are at least partially valid in a theory which denied *on principle* that any Orders or other sacraments outside the Church could possibly be valid. For it is certain that the modern sectarian bodies would be adjudged as outside the Church,

A Prayer for Bairns In an Air Raid

BY THE REV. DESMOND MORSE-BOYCOTT

Watching Angel, hear my cry,
Till the danger passes by.
Mary, sing a lullaby.
Jesu, in Thy tender arms,
Bring me through the grim alarms.
Bless the bairns who homeless are,
Hurt or orphaned. Be their Star,
Shining full of hope and peace.
Jesu, bid my fears to cease.
Calm I'll be and brave as they,
By Thy Grace, till dawn of day.



according to the standards of adherents of the Cyprianic theory. Here again we have an irresistible proof that Dr. Quick has entirely misunderstood this theory, or else completely misstated its supposed implications.

It is, moreover, a complete misunderstanding of the customary Anglo-Catholic position (which is simply the usual Western, Augustinian position) to imagine, as Dr. Quick does, that it attempts to prove the Catholicity of the Anglican Church by defending the validity of our sacraments. A Church that ceased to have valid sacraments would, indeed, cease to be a true Church at all. But heresy, schism, or lack of continuity with the Church of Christ would be equally fatal to an attempt to defend Catholicity, even if valid Orders and other sacraments be admitted. The so-called Reformed Episcopal Church is a good example of a body that has valid Orders but is only a humanly founded sect, and no true part of the Church of Christ, which is the Catholic Church.

Defect of Jurisdiction

Fifthly, Dr. Quick's argument about Orders in a divided Church lacking fullness of "authority" moves entirely in the sphere of what the West calls jurisdiction. Hence, even if his logic were unassailable, it would only lead to the conclusion that in a divided Church no ordained person has universal jurisdiction, and hence that there is a partial *defect of jurisdiction* in all Orders. That would lead to the further conclusion that all are partially irregular. But there would be no profit to the cause of Christian unity in such a conclusion. For the West is already willing to recognize the *full validity* of Orders outside the Church, and in which there is, consequently, no jurisdiction at all, if other essentials have been provided. And it is not the lack of jurisdiction consequent upon being outside the Church, but other defects, which make the Eastern Church refuse (where she does refuse) to validate such Orders by Economy, without "reordination." Consequently, since it is "reordination" that is the crux of the difficulty preventing unity, no profit can accrue even if we admitted some measure of jurisdiction to be given in all sectarian ordinations. For "reordination" is not necessary, on either Eastern or Western premises, to remedy lack of jurisdiction, even if the lack be total.

It appears, then, that the only profit that can possibly result from Dr. Quick's theory, even if, *per impossibile*, it could be accepted, would be to give the sectarian bodies grounds for finding a hitherto unsuspected defect in Catholic Orders, and to insist on "reordination." Whether this is a real profit would seem rather doubtful. But it does not go a single inch, even if accepted, toward making it possible to accept Orders which in the past have been rejected *not* on the ground of the lack of jurisdiction, but of the lack of the necessary minister. If one is seeking for a face-saving device, it may be of some value. It does provide a pretext for the sectarians to insist on some species of real or apparent "reordination" of Catholic ministers, as a sort of counterpart to our

necessary "reordination" of their clergy. But it would be totally illogical, and lacking in frankness and honesty, to conceal under this subterfuge the fact that we have to insist upon "reordination" as a remedy for a very different defect in their Orders from the newly found alleged defect which the identical ceremony is designed to remedy in our Orders. The former defect Catholic theology has always treated as absolutely fatal to validity. The latter defect Protestant theology has usually treated as non-existent, or at least utterly non-essential. Some of us detest mere face-saving devices!

Unnatural Inference

Sixthly, the logic by which Dr. Quick reaches his conclusion is simply amazing. Even if we could grant that he has proved that in a divided Church all Orders are partially invalid, and even if we could forget that validity in his sense of the word means only what the West means by regularity, it still does not in the slightest degree warrant the inference that *therefore* all alleged Orders are partially valid. Dr. Quick admits the conclusion does not follow. Yet for some reason, he thinks it is "natural" to draw that conclusion. And he does not even attempt any other proof or argument in support of the amazing conclusion. Consequently, it remains without any shadow of even alleged proof. That it is not a natural inference is shown by the fact that we cannot reasonably deduce that everybody has some money from the fact that nobody has all the money he would like to have. This is the most incredible part of Dr. Quick's whole argument. Let me emphasize that without this utterly crucial link in his argument it fails completely to establish even partial validity in sectarian Orders, even if every other link in the chain of his argument were admitted *in toto*.

Other Requirements for Validity

Seventhly, his argument simply forgets that there is any other defect possible in an ordination except the defect resting on the lack of what he calls "authority," clearly meaning the lack of the concurrence of the whole Church in the act. Unfortunately for his argument Catholic theology also requires a certain matter, form, intention, and minister. Dr. Quick does not seem to realize that ordinations performed by anyone other than a Bishop with Apostolic Succession would be treated as completely invalid by the entire Catholic Church, even if performed within the Church, and without any defects of jurisdiction, or even of matter, form, and intention. In fact, it is no exaggeration to say that Dr. Quick's theory simply neglects to consider at all the very point that has always necessitated the denial of the validity of non-episcopal ordinations.

"Authority" and "Power"

Eighthly, Dr. Quick contends that "authority," as distinguished from "power" is *of the essence* of Holy Orders. He then argues from this that where authority is present in *any degree*, there there is some measure of validity. Now we cannot admit that sectarian ordinations have the au-

thority of any part of the Catholic Church because, as shown above, they are not, as organizations, parts of the Catholic Church, whatever may be said of their individual baptized members. But even if this point be waived, the conclusion simply does not follow unless "authority" is not only *an* essential element (a *part* of the essence), but *the only* essential element (the *whole* essence). Both hydrogen and oxygen are *of the essence* of water. But where only one of these is present, water is not present in any degree at all.

There are many other defects in this theory which lack of space makes it impossible to consider. But these are more than sufficient to show its utter unsoundness, and its utter inconsistency with the Cyprianic position on which it claims to be based. It does not even claim to be in harmony with the modern Western (Augustinian) viewpoint; or the modern Eastern (Basilian) viewpoint, either. Hence, *it can claim no Catholic authority whatsoever*. Logically, theologically, and historically it is a monstrosity. If we want to surrender the Catholic Faith and Catholic Order, let us be courageous enough to do it openly, and not secretly and stealthily under the form of this miserable disguise. There are some of us who do not want to surrender it, and will under no circumstances be a party to such a surrender, by whomsoever it may be proposed and voted.

My Sunday Dress

(Continued from page 15)

like to have it to wear. They had been very solicitous. Was I in a great hurry?

"No, no—I just thought—"

They could rush it if I wished.

Oh, no, it was quite all right, I assured them and I had gone to the party in my old gown, blissfully unconscious of the painful publicity my fleeting, impulsive desire was to bring upon me. Eager to please they *had* rushed the dress in spite of my protestations.

There was no one in the rectory to answer the bell when the dress arrived special delivery Sunday morning, but the "do or die" delivery boy made inquiry at a neighbor's, who innocently enough informed him as to my whereabouts. How could she know that here was a person endowed with all the persistence and dogged determination of an Horatio Alger hero! Had it brought him to the brink of the grave, that dress would have been delivered.

So that was the story—incredible but true! I was fully exonerated; the dress was jocosely dubbed my "Sunday dress," and dinner that Sunday became suddenly and unexpectedly a most hilarious affair.

But—when I finally got around to opening the package and trying on my hard-won dress, it fitted all wrong! Back it had to go to Cartmell's, and I left for General Convention without it. However, it did arrive in time for me to wear it at some of the activities. I am sure that those who saw it would have appreciated it twice as much if they had known it was a dress with a saga!

DIOCESAN

New York

Immediate, Utmost Aid Should Be Given to Great Britain

"Speaking as a citizen of this land and also as a bishop of the Christian Church, I say that it is our duty to give our immediate aid, without stint or limit, in every form available, to the people of Great Britain who are giving their lives and all that they have in this battle which is ours as truly as it is theirs. Upon the issue of this conflict the future of the whole world depends.

"And so we who are assembled in this cathedral here in New York send to our brethren in the ancient Church of England and to all our brethren in Great Britain the expression of our unbounded admiration and our whole-souled appreciation of the sublime courage with which they are withstanding this assault, a courage which sheds fresh honor upon the British race and is an example to the world, and with this message we send our promise that as Christians and Americans we will do everything in our power to urge our government to give our immediate and utmost aid. We believe that it is the Will of God that this unexampled force of evil now threatening the world should be checked and suppressed."

With these words, Bishop Manning asked the thousands of people assembled in the great nave of the Cathedral of St. John the Divine on September 29th, the Day of Prayer for Great Britain, to do everything in their power to urge the government of the United States "to give England immediate and utmost aid."

Dean Beekman

The sermon was preached by the Very Rev. Dr. Frederick W. Beekman, dean of the Pro-Cathedral of the Trinity in Paris. Dean Beekman stated that it was the Churches' duty to support England. He deplored the weak stand taken by the Pope and compared it with the Vatican's stand in the first World War. The dean urged all English speaking people to unite and do their utmost to preserve the liberty remaining in the world.

Throughout the diocese churches used the prayers set forth by Bishop Manning and sang the national anthem.

A Military Summons

A "communique" in military form, summoning youth of the diocese of New York to a conference on moral and spiritual preparedness, recently directed Episcopalians under 25 years of age to appear at Zion Church, Wappinger Falls, N. Y., for discussion. The equipment they were to bring was "a good head and heart."

Clergy Conference

The annual clergy conference which Bishop Manning holds every autumn for the priests of the diocese of New York will take place a little later than usual this year because of General Convention. The dates are October 30th and 31st and the

place is Bear Mountain Inn, Bear Mountain. This is the 13th meeting of this conference.

Speakers will be Bishop Manning; Archbishop Owen of Ottawa, Primate of Canada; the Rev. Dr. Charles W. Sheerin; the Rev. Dr. Royden K. Yerkes; the Rev. Shirley C. Hughson, OHC; and the Rev. Alden Drew Kelley.

As in other years, the members of the conference will be the guests of Bishop Manning. Arrangements are under the charge of Frank H. Merrill, Old Synod House, New York.

Dedicate Chapel at Bellevue

The newest chapel under the care of the New York Episcopal City Mission Society, the Chapel of Christ the Consoler, was dedicated on September 29th at Bellevue, the famous city hospital of New York.

The chapel will make it possible for convalescents and patients in wheel chairs to attend services. The clergy of the city mission already minister to patients in the wards at Bellevue.

Bishop Manning dedicated the chapel in a service at 9 A.M. in order to be present also at the 11 A.M. service in the Cathedral on the Day of Prayer for Great Britain.

New Jersey

Development of Social, Religious Life Among Guardsmen

After his recent visit to Col. Cassius M. Dowell, commandant of Fort Dix, Bishop Gardner of New Jersey announced that he had appointed the Rev. Thomas L. Ridout, rector of St. Andrew's, Mt. Holly, N. J., to be civilian chaplain and to aid in every way possible the development of religious and social work among the thousands of National Guardsmen arriving at the fort daily.

Bishop Gardner has also communicated with the bishops of the nearby dioceses from which the regiments are at present drawn and offered his services to be "the spearhead of the work of the Episcopal Church in and about Fort Dix." Several National Guard chaplains, including the Rev. Edward J. Bubb, rector of Grace Episcopal Church, Greenville, Jersey City, are already stationed at the fort.

Twenty-three years ago, under the leadership of Bishop Paul Matthews of New Jersey, a chapel was built and a hostess house was operated under the auspices of the Church. Generous gifts from the laity supported this work. With the close of the World War and the demolition of the camp, the chapel was removed to the sanatorium at Glen Gardner, where it is still in use. It appears that the work at the camp will have to be done over again by the present generation of Churchmen.

California

Honor Bishop Parsons

A reception to honor Bishop Parsons of California before his retirement at the end of the year was given in the Palm Court

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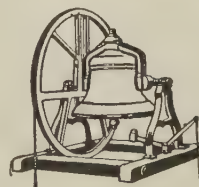
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of the Palace Hotel on the afternoon of September 19th. Chairman of the occasion was James K. Moffitt, one of San Francisco's leading citizens.

Speakers included Dr. Monroe E. Deutsch, University of California vice-president, who stressed the Bishop's "eager sharing of the heart and head in the service of all mankind"; Randall Larson of the Community Chest, who told of the Bishop's services to charities; Sheriff Dan Murphy, who called him a friend of the "common man"; and Mrs. M. C. Sloss, one of the women leaders of the city, who gave her impression of the Bishop's life. Other guests were Dr. J. C. Geiger, who represented the mayor; and Dr. Aurelia Henry Reinhardt, president of Mills College.

Bishop Parsons' closing words were that his opportunities to serve man during his long career have made him "deeply certain of the worthwhileness of human beings and sure that humanity will eventually achieve something worthy of its eternal heritage."

Michigan

Survey Aims to Determine Best Location for New Missions

In an effort to determine where new missions should be located, in view of the shift of population to newly-developed areas, a series of surveys is being conducted under the general supervision of the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, with the coöperation of workers from parishes near the sections being studied.

The first of this series was held during the summer, when about 35 "Friendly Visitors" started from Christ Church Chapel, Grosse Pointe Farms, to make a survey of the district bounded by Warren, Harper, Kensington and Radnor Avenues in Detroit. The workers made 1,203 calls in one day. Of these calls 538 were productive of no information, since no one was found at home. The remaining 845 calls disclosed that there were 323 Roman Catholic families in the district; 141 Lutheran; 70 Episcopal; 63 Methodist; 61 Presbyterian; 45 Baptist; 31 Christian Scientist; five Congregational; and one Jewish.

Thirty-nine small denominations were represented besides the above main listings; 40 had no affiliation; 21 were "not interested," and two houses were unoccupied. The results of this survey were shared with the Detroit Council of Churches, which relayed to the main denominational headquarters the information gained by the workers. At the 358 occupied houses where no one answered, post cards were left for purposes of reply, a few of which have subsequently been returned.

In a follow-up inquiry among the Episcopal families, the survey showed a majority in favor of a new Episcopal church for the district. The parishes participating

in the survey were Christ Church, Epiphany, Our Saviour, St. Philip's and St. Stephen's, St. Mark's, and St. Columba's.

Another survey, by workers from All Saints', St. Timothy's, and St. Paul's Memorial Churches, will soon be made of the area north and south of a portion of West Seven Mile Road, in exactly the opposite section of Detroit.

Archdeacon Hagger is also undertaking a survey of Lincoln Park, at the request of the members of St. Michael's Mission and of Plymouth, both small settlements close to Detroit. By means of this type of survey, it is expected that the diocesan department of missions may receive valuable guidance in planning for the establishment of new missions in strategic spots.

Minnesota

Permanent Organization for Laymen Planned

The nucleus of a permanent organization for laymen in the diocese will be the group of 60 active laymen who met with Bishop Keeler early in September at Shattuck School, Faribault, Minn., determined to "use the man power of the diocese to better advantage."

The members of the conference voted to continue and enlarge the conference so as to include representatives from every parish and mission in the diocese, and accepted the responsibility for raising part of the funds needed for an Episcopal chaplaincy at the University of Minnesota.

The decisions were made unanimously and will be carried out by a committee under the chairmanship of G. A. King of Minneapolis.

Cuba

New Archdeacons Appointed

A further advance of the work of the Church in Cuba was the recent appointment by Bishop Blankingship of three new archdeacons and several new members of the Council of Advice.

The Rev. Romualdo Gonzalez of Guanatanamo has been appointed archdeacon of Oriente province; the Rev. Jorge H. Piloto, in charge of Cárdenas and Itabana and other missions, has been named archdeacon of Matanzas; and the Rev. Ricardo Barrios, rector of Jesus del Monte Havana, and canon of the cathedral, has been appointed archdeacon of Havana province with oversight of Pinar del Rio where work is being started.

At the same time the Bishop announced additions to the Council of Advice: The Rev. R. C. Moreno, Sr. Pedro Roca Brito and Harry Manning.

Albany

Speaker from Germany

The Rev. H. Gruber Woolf, former rector of the American Church in Dresden, Germany, addressed 100 laymen of Albany parishes meeting at St. Peter's parish house on September 25th. Mr. Woolf related experiences in his religious work, but refrained from discussion of political matters.

MUSIC

REV. JOHN W. NORRIS, EDITOR

Hymns of All Churches

Broadcast to be Dedicated to General Convention

When the Hymns of All Churches program goes on the air over the NBC Red network on Monday, October 14th, it will be presented in honor of the Episcopal Church and General Convention, which will be in session in Kansas City, Mo. The program has been selected by the music editor of THE LIVING CHURCH, which for the second time has been asked by the sponsors to act as "guest sponsor." In 1937 Peter Day, managing editor, spoke in the program.

This year the selections will be of particular interest to those who have followed the revision of the Hymnal for two of the hymns to be sung will be new ones included in the report of the Joint Commission on the Revision of the Hymnal.

The program, conducted by Joe Emerson and sponsored by General Mills, Inc., will originate in Station WMAQ in Chicago at 1:45 P.M. Central Standard Time. It will be heard in the east at 2:45 P.M., in the mountain area at 12:45 P.M., and on the Pacific Coast at 11:45 A.M.

Four hymns have been chosen by Mr. Emerson for presentation. The first will be the familiar invocation to the Holy Trinity, by Joseph Edmeston: "Lead us, Heavenly Father, lead us." This hymn, with its strong note of assurance and confidence in God's guidance, is particularly appropriate for a program dedicated to General Convention. It will be sung to the familiar tune, Dulce Carmen, to which it is set in the present Hymnal, No. 247.

This will be followed by the Confirmation hymn written by Bishop Spencer of West Missouri, the host to General Convention. This hymn, "O heavenly Grace, in holy rite descending," has been adopted for the Confirmation section of the revised Hymnal. In it Bishop Spencer has incorporated all the important features of the Prayer Book Rite of Confirmation, and in the last stanza he has effectively paraphrased the words of the bishop when he stands before the candidate and places his hands upon the head of each individual. This prayer or benediction, becomes, in the hymn:

"May they continue Thine, O God, forever,
Daily increasing in the Spirit's gift,
Until they bring the gift unto the Giver,
Where time is ended and earth's shadows lift."

The tune to which this will be sung on the broadcast will be Charterhouse, by David Evans, an English composer. This tune has been recommended for adoption in the revised Hymnal by the tunes committee of the Commission.

A children's hymn, but one that we think many adults will be glad to sing, will follow. It is "I sing a song of the saints of God," by Lesbia Scott. The tune to which it will be sung is of particular interest because it has been composed for these words by the Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Chicago. Dr. Hopkins has provided the words of this hymn with a youthful and vigorous tune that will tend to become one of the most popular in the new book. Dr. Hopkins, who was in his 79th year when he wrote this music, has named it Grand Isle, in honor of Grand Isle, Vt., where he has made his residence since retiring as head of his parish. One cannot say that he has retired from "active work," for he is about as busy as many two clergymen; this spirit is reflected in his music.

The closing hymn will be Thomas Ken's beloved evening hymn, "All praise to Thee, my God, this night." It will be sung to the tune, Tallis' Canon, by Thomas Tallis. This little hymn is about as perfect a specimen of musical writing in canon form as can be found. The canon form is more familiarly known as "the round." In this tune, the tenor, after the fourth note, begins a repetition of the melody of the tune. This repetition is complete and exact. The canon form can be made distinct by singing the tune with the women's voices carrying the melody and the men's voices repeating it in the tenor part. On the broadcast at least one stanza of the hymn will be sung in canon.

Hymnal Revision

Clergy Miss Old Favorites

Every time the Hymnal is revised, some old favorite hymns are omitted—some because of inferiority of words or music, others because of theological inadequacy, some because no hymnal printed could contain every worthwhile hymn. The result is invariably swift protest from those to whom the hymns omitted are dear.

Opposition to some of the omissions in the proposed hymnal was expressed by the annual clergy conference of the diocese of West Virginia. Eleven hymns, of which five were also championed by a parish group considering the question (see *Parish Life*) were considered by a majority to be a serious loss.

The others were: "Brightly gleam our banner"; "Forward be our watchword"; "God of the prophets"; "Heal me, O my Saviour, heal"; "Saviour, teach me day by day"; "Shadows of the evening hours."

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Seminaries

GTS Opens 121st Year

The General Theological Seminary opened its 121st year on September 25th with 50 new students. Of these 37 are juniors; one, a middler; two, special students; and 10 graduate students. They represent 47 colleges and universities, each student, according to the requirements of the seminary, having the degree of Bachelor of Arts.

Thirty dioceses and missionary districts are represented; namely, New York, New Jersey, Massachusetts, Delaware, Louisiana, Newark, Harrisburg, Maryland, Los Angeles, Western Massachusetts, Rhode Island, Eau Claire, Long Island, Easton, Oregon, Connecticut, Albany, Southern Ohio, Virginia, Washington, Central New York, Maine, Western New York, Western North Carolina, Kansas, Rochester, Pennsylvania, California, North Kwanto, Osaka.

The faculty remains the same, with one exception. The Rev. Dr. Howard Chandler Robbins, professor of Pastoral Theology, is on leave of absence on account of serious illness. Until his recovery, his place is being taken by the Rev. Dr. John Gass, rector of the Church of the Incarnation, New York.

Begins First Year as Dean of Virginia Seminary

Filled to capacity, the Virginia Theological Seminary began its 118th session on September 18th. The seminary has 79 students, all but three of whom have college degrees. They represent over 40 colleges and universities and come from 24 different states.

A number of changes have occurred in the faculty. Succeeding the Very Rev. Dr. Wallace E. Rollins, who retired last Commencement, the Very Rev. Dr. Alexander C. Zabriskie is now dean. Dr. Zabriskie graduated from the Virginia Seminary and during the World War, served abroad for six months as a pilot and flight commander. After a short pastorate in New York state, he joined the teaching force at Alexandria.

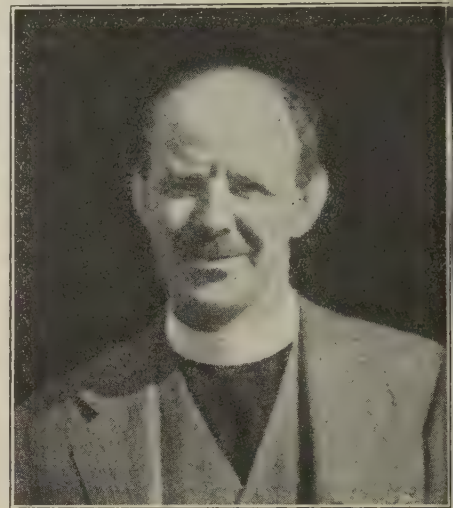
The Rev. Dr. Thomas K. Nelson has been succeeded by the Rev. Dr. Robert O. Kevin as professor of Old Testament language and literature. Dr. Kevin, before preparing for the ministry, had several years experience in journalism. He first served as a curate in Philadelphia, and for the past eight years has been rector of Grace Church, Kirkwood, Mo.

The Rev. Robert F. Gibson jr. has joined the staff as a teaching fellow in the history department. Before studying theology, Mr. Gibson taught in a mission school in the Philippine Islands, represented the General Motors Corporation in Java, and worked in an advertising firm in New York.

The seminary began its own career in Alexandria in a building on the corner of North Washington and King Streets in 1823. In 1818 a group of clergymen and

laymen from Georgetown, Washington and Alexandria founded a society for the education of young men for the ministry of the Church. Among the leaders of the group were Francis Scott Key, author of the Star Spangled Banner, and the Rev. William Meade, who later became famous as Bishop of Virginia.

The group founded a professorship in theology at William and Mary College in 1821, but two years later discontinued it and opened the seminary in Alexandria.



DR. ZABRISKIE: He begins his first year as dean of the Virginia Theological Seminary, where he has taught for 15 years.

with two professors and 14 students. In 1827 the board of trustees moved the institution to its present location.

During the first quarter century of its existence the seminary grew steadily in numbers and influence. But in May, 1861 it had to close because of the war. For four years one of its professors, Dr. Sparrow, continued to direct the studies of a few men in his rectory at Staunton, Va. During that time the seminary buildings were used by the Union Army as a military hospital.

In the fall of 1865, the seminary reopened on the hill with two professors and 11 students, all Confederate veterans. One of them had been a colonel; and two majors. The buildings had been so injured by the troops that Congress subsequently voted a payment of \$20,000 for damages.

Southern colleges had been largely destroyed and no Southerners had the money to go North for education, so for several years the seminary had to provide college training as well as theological courses. This meant an inevitable lowering of standards. The seminary also had become desperately poor. Not for 25 years did it begin to recover from the effects of the war. The 20th century has been a period of progress: scholastically and materially.

Among the seminary's most noted graduates of the pre-Civil War era were Phillip Brooks, the most famous preacher of the

Episcopal Church; Henry Codman Potter, the illustrious Bishop of New York; and the founders of three of the mission fields of the Church, William Jones Boone of China, Channing Moore Williams of Japan, and John Payne of Liberia. Throughout its whole career the seminary has been noted for its contribution to missionary work.

Widely-known active clergymen today, who were trained at the Virginia Seminary include the Presiding Bishop; the Rev. Dr. V. Russell Bowie, for many years rector of Grace Church, New York, and now professor of the Union Theological Seminary; the Very Rev. Dr. Noble C. Powell of the Washington Cathedral; the Rev. Dr. Arthur Lee Kinsolving, who left a wealthy and powerful Trinity Church, Boston, to minister to students at Princeton, and the Rev. Dr. C. Leslie Glenn, famous for his college work at Christ Church, Cambridge, who is now rector of St. John's, Washington.

Professor Roach Appointed Acting Dean of Bexley Hall

The appointment of Prof. Corwin C. Roach as acting dean of Bexley Hall was announced by President Gordon K. Chalmers of Kenyon College at the opening session of the seminary on September 23d. Dr. Roach has been professor of Old and New Testament at Bexley Hall.

After his ordination in 1928, Dr. Roach spent a year in archeological study in the Near East, attending the American School of Oriental Research in Jerusalem and

serving as a member of the Yale-British expedition to Jerash in Transjordan. In addition to his work at Yale and Jerusalem, Dr. Roach has studied at Chicago, Hartford, and the Union Theological Seminary in New York, and served several parishes in Connecticut.

Other new faculty members include Dr. John Wilson Black, professor of speech in the college, who will also lecture in speech in the seminary; and the Rev. Dr. E. F. Scott, professor emeritus of New Testament in the Union Seminary, who will lecture in New Testament at Bexley Hall during the second semester. Prof. Richard Salomon, former professor of paleography and diplomatics at the University of Hamburg, has also been reappointed professor of Church history.

The facilities of Bexley Hall, the divinity school of Kenyon College, are being supplemented more each year by the facilities of the undergraduate college. The libraries of the two parts of the institution have recently been put at the disposal of the whole college and seminary body, and this year three professors are offering courses both in Bexley Hall and in the college.

College Work

Two Appointed to Commission

The Presiding Bishop has made two new appointments to the National Commission on College Work. The new members are the Rev. Frederic B. Kellogg, chaplain for Episcopalian students at Harvard University, and Mrs. Reinhold Niebuhr, assistant secretary for college work in the National Council and instructor in religion at Barnard College, Columbia University, New York.

Four Convention Luncheons

Four luncheons at the Hotel Phillips, Kansas City, will be part of the college work program during General Convention.

On October 10th Dr. William A. Eddy, president of Hobart College, will address the group; on October 15th, Prof. Louis More of the University of Cincinnati; on October 17th, Dr. Gordon K. Chalmers, president of Kenyon College; and on October 22d Prof. Clark Kuebler of Northwestern University.

The luncheons are scheduled for 1:45 P.M. Deputies and visitors who are especially interested in Church work among college and university students are invited.

Property Transfer

School May Become NYA Project

Transfer of the Kearney Military Academy buildings and grounds to the city of Kearney as a NYA trades training project has been almost assured by the National Council's confirmation of the action of the diocesan bishop and council to give up the property "for civic, charitable, or educational purposes."

While the district of Western Nebraska has the title to the property, the National Council holds a \$15,000 mortgage which will be relinquished if General Convention passes favorably upon the proposal.

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Three Books on War and Peace

WAR, PACIFISM AND PEACE. By Robert Corkey. Macmillan. Pp. 171. \$1.25.

Viscount Cecil in the Foreword to Mr. Corkey's illuminating book says: "The plain truth is that the use of force is not wrong in itself, but is right or wrong according to the motives and circumstances which accompany it." The Churches in their conferences are by no means in full agreement with this principle.

Dr. Corkey has the following views: When the world is being harassed, tormented, and brutalized by war, the Churches' duty is to face facts, to learn why men fight, and to discover how their pugnacity may be checked. "Having got her facts," he says, "her duty is to proclaim them to the world and create a public opinion in favor of the line of action that will tend to eliminate this great curse. . . . But how is the Church to educate public conscience on this greatest scourge of humanity if, when the matter is raised in the assemblies, all they are able to say is that we cannot agree? Let us pass from the question."

The discussion of the demand for justice as a cause for war is excellent. "Men are almost always animated or fortified in their disputes by a sense of injustice. They feel that they or others in whom they are interested have been deprived of something that was fairly and justly theirs. Generally it is that, more than anything else that gives

the appeal of the war drum its power over the minds of men.

"First, this demand for justice ought not to be identified with, or based on, the right of self-defense. It would be paradoxical to argue that a band of brigands has a right to defend itself against the armed force of the law. Second, the demand of nations for justice cannot be scoffed out of court on the ground that it is very often a mere pose, an excuse for selfish ambitions. . . .

"Third, this demand for justice cannot be smothered out by arguments which try to prove that it is often difficult to determine. . . . If there is no court adequate to administer justice, however imperfect, nations in the future will often be constrained to insist on justice by force of arms as they have done in the past. Fourth, this demand for justice cannot be set aside on the plea that occasionally it is our duty to ignore wrong. . . . The moral basis of this discrimination which we must make between petty offences and grave wrongs is plain.

"Fifth, men simply will not always allow justice to be defaulted, because whether they are religious or not in the accepted sense of that term, they feel that the claim of justice are laid upon them by some higher authority than themselves. . . .

Since the fulfilment of the demand for justice is an imperative Christian condition for peace, books suggesting that war may be avoided through a submissive-martyrdom do seem at least somewhat irrelevant to this central problem. Add the chapters on the doctrines of pacifism, and you have a book to answer the pressing questions of the day with cogent arguments and frank understanding.

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THINKING ALOUD IN WAR-TIME. By Leslie Weatherhead. Abingdon Press. Pp. 133. \$1.00.

This book is a good popular account of a man's thought as he moved from the position of a convinced pacifist towards a position which allows Christian participation in war. The general attitude of the book is well summed up in this quotation:

"So the matter [the choice of fighting in a 'just war' and thus believing one is upheld by the grace of God, or choosing to be a conscientious and saying the same] must be left as a decision which every man and woman must make for themselves searching their hearts, shunning all self-deception, all claims to an idealism which is really funk, all ready-made conclusions adopted to save the labor of thinking further, all views accepted merely because some admired friend holds them, or because the majority in one's particular clique have accepted them, or because it is pleasant or saves trouble to shout with the crowd."

There is a treasury of illustrations in the book.

NON-VIOLENCE IN AN AGGRESSIVE WORLD. By A. J. Muste. Harpers. Pp. 211. \$2.00.

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book of a man who is in the throes of discovering the truths of Christianity after a long, sincere, and compassionate attempt to find a "Way" in secular programs. Thus it is a religious pacifism and not pacifism based on a simple refusal to accept communal responsibilities.

Mr. Muste says: "To all followers of Christianity and Judaism and of any worthy faith, to all who seek a social order embodying justice and fraternity, to all who cherish liberty and democracy, each day's developments cry out from the house-tops what Jesus counseled long ago, what the Spirit has so often whispered in the inner chambers of man's soul: Renounce violence. Put up your sword into its place; for they that take the sword, no matter how great the provocation appears to be, no matter how fair the goal, no matter how certain the 'victory,' will perish by the sword."

There is no convincing answer to that position. That is the reason discussions among Churchmen on this matter come to a standstill sooner or later. However, over and against this absolutist position, one would like to know more about man's reasons for fighting; the possibility of preserving something of worth although it falls short of the standards of the Kingdom of God; the means of securing peace in the present situation; the means of punishing evil-doers; the political, economic, and social rights Christian pacifists will be able to exercise after they have submitted to the conquering hero.

These are questions both the pacifist and the non-pacifist have to answer. Perhaps answering them may bring them closer together. The question for Christians is not whether, as Pilate, we are "innocent" of the blood of these just men but rather that we put an end to the wickedness that stalks the earth, stop the infection, and also pray for the strength that may heal the whole body. ROBERT L. CLAYTON.

Publishing the Bible

CHRISTIANITY GOES TO PRESS. By Edgar J. Goodspeed. Macmillan. \$1.50.

In his *Introduction to the New Testament* Dr. Goodspeed set forth in scientific style his views as to the origin of the various Books; and now in the present little volume he retells the story in popular terms. He is a delightful writer—do we not all remember his *Curse in the Colophon*?—and this is a delightful book.

It is, however, not merely a rewriting of his *Introduction*, for as the title indicates he has a new emphasis. To write a letter is one thing, to publish it is quite another; when St. Paul wrote Galatians, for example, he wrote it to meet a particular emergency in Galatia with no thought of future generations. How then does it happen that a couple of centuries later this highly "occasional" letter was being read to congregations as remote from Galatia as Carthage or Spain?

To answer this question, Dr. Goodspeed explains at considerable length how the book trade functioned in the ancient world; how publishers produced large "cheap editions," how the book stores did business.

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BOOKS

He tells us about private libraries and about public libraries; in particular he tells us how the roll form gave place to the leaf-book and how Christian influence was especially responsible for this change. He explains, moreover, how intimately the publishing process is involved in the history of the New Testament canon; he might well have added in the history of the New Testament text as well. (The familiar term, *textus receptus*, first occurs in a publisher's advertisement!) The history is carried down through medieval publishing into the miraculous transformation effected by printing; a final section on modern Bible publishing rounds out the whole. We are very grateful to Dr. Goodspeed for this book.

To be sure, not everyone will agree with all he says on the original dates of the separate Books, but since his *Introduction* has already been reviewed at length in these columns, only one point need be noticed now. Thanks largely to Dr. Goodspeed's researches, it is clear that the Pauline Epistles were first published in an edition of 10 letters (without the Pastorals) and then in an edition of 13 (including them).

The earlier edition appeared in the last decade of the first century, its editor being (in high probability) the runaway slave Onesimus, for whom St. Paul wrote Philemon; he may also have been the Bishop of Ephesus at the time of St. Ignatius. The later edition Dr. Goodspeed dates some 40 years afterward, and he attributes its appearance to the Marcionitic controversy.

Now, if publication is in question, this may well be right; the last verses of I Timothy are most easily understood as an attack on Marcion's *Antitheses*. But, as Dr. Goodspeed makes so abundantly clear, publication is one thing; writing is quite another. He identifies the two, arguing that the Pastorals were written against the Marcion.

But were they? The Pastorals attack those who traffic in "Jewish myths," men who "desire to be teachers of the law," etc.; Marcion, on the other hand, discarded not only the Law but the whole Old Testament and so all Judaism as well. The false teachers in the Pastorals are men of lax morals, but Marcionism was rigidly Puritanical. Without going at length into other arguments—the polity of the Pastorals is not that of Marcion's age; the three letters are certainly not of the same date; they are concerned with gnosticism in its broader aspects; etc.—this identification of the "writing" and "publishing" of the Pastorals cannot be accepted.

None the less, I Timothy 6: 20-21, may well have been added in Marcion's day, as may I Timothy 6: 17-19, likewise; the Epistle really ends with verse 16.

BURTON SCOTT EASTON.

The Ninth President

OLD TIPPECANOE. By Freeman Cleaves. Scribners. \$3.75.

This is an interesting book for a presidential year, although Harrison, the ninth President, held the office for only a month, the shortest term of service in the history of our country. He had no opportunity to

make a record as President, but he had long record otherwise in the military and governmental field.

Harrison is well known for his victory at Tippecanoe. Hence his popular sobriquet. He served under "Mad Anthony" Wayne and in the War of 1812, becoming a brigadier general and the commander in chief. On the political side, he was governor of the Territory of Indiana, a state Senator, a Congressman and a United States Senator. He was also American minister to Colombia, but this was one of the unfortunate episodes of his full and, on the whole, useful career.

He was a member of the well-known Harrison family of Virginia, one of his forebears being the great "King" Carter generally regarded as the richest man in the South in his day. Harrison's father, Benjamin, however, lost his money. Harrison was an ancestor of President Benjamin Harrison, the 23d in the line of succession and a Virginia Churchman. His treatment of the Indians and his services generally in the old Northwest Territory were mostly creditable.

CLINTON ROGERS WOODRUFF.

A Mystical Work of Genuine Value

HEAVENLY CONVERSE. By a Poor Clare. Colettine. Sheed and Ward. Pp. vii-136. \$2.00.

The author of *Songs in the Night*, a little mystical work of genuine value, has written a second book of the same general character. It breathes a deep devotion, is based on sound ascetical doctrine, and should be of help to persons who find such aids useful in their spiritual exercises. There is no attempt at arrangement or classification. The thoughts flow forth as they may have occurred in times of mental prayer. To some tastes they may appear almost too exuberant. Their author would seem to be in the stage referred to by Ruysbroeck as that of "spiritual inebriation"; yet hers is no superficial ecstasy, but one based on a knowledge of what it means to be a partaker of Christ's sufferings.

MOTHER MARY MAUDE, C.S.M.

A Good Book for the Laity

THE INDISPENSABLE CHRIST. By A. E. Whitham. Harpers. 156 Pp. \$1.50.

This is a volume of essays, after the sermon pattern, which discuss several aspects of the Christian faith, and do it with a certain literary charm and ease of expression that make them helpful and illuminating. The book will be suggestive to preachers, and might be of use for devotional reading by lay-people.

W. NORMAN PITTENGER.

An Admirable Little Book

READINGS FROM THE APOCRYPHA, selected and translated by W. O. E. Oesterley. Macmillan. Pp. xiv-180. \$1.50.

This little volume opens with a very brief introduction to the books of the Apocrypha, stating their religious, historical, and literary values. This is followed by 64 selections, with explanatory notes, extremely well done.

CUTHBERT A. SIMPSON.

Conscription Day

Daily Prayers for Peace

On Conscription Day, October 16th, the all of Christ Church, Los Angeles, will call people to prayer at every hour of the day, when prayers for peace will be said in the Church for the conscripted army. The theme of the day of prayer will be, "Let us pray that this, the first peacetime conscripted army in the history of the United States, will be used only as a force for peace—the greatest force for peace the world has ever known."

On October 16th there will be a celebration of the Holy Communion, and services of the Litany and Penitential Office, in addition to Morning and Evening Prayer. Parishioners who cannot be at church have been asked to stop for a moment at the beginning of any hour and lift their hearts in prayer for peace.

Lost Hymns

Open Forum Considers Proposed Hymnal Changes

On the four Sunday evenings prior to General Convention an open forum has been held in Zion Church, Charlestown, N. Va., under the direction of the rector, the Rev. John W. Gummere, for the consideration of important questions which will come before the Convention; namely, marriage and divorce, the revision of the Hymnal, and approaches to unity.

Two evenings were given to the subject of the Hymnal; the first concerned itself with those hymns which are proposed to be dropped from the Hymnal, and the second to the new hymns recommended.

Great concern was expressed over the hymns that may be lost. Parishioners felt that the Hymnal was the peculiar property of the laity, perhaps even more so than the Book of Common Prayer, since every line

Travail

He is back again after so many years—
My little lost boy with his halo of tears.

It had seemed that his feet

Must blaze a way

Or forfeit the goal

At close of day.

So I followed on, too, where my son had gone—

As many a mother of many a son—
While into my arms which had cradled joy
There crept the ghost of a little boy.

Till I stood at last

By a shrouded cross

Where the shadows dipped

To the deep of loss.

Yea, a sword pierced through to my own heart fast—
But my little lost boy is home at last.

LILLA VASS SHEPHERD.

of the former is intended for congregational use. It was determined by a majority vote that the following rejected hymns constitute a serious loss, in the mind of the congregation: "Breast the wave, Christian"; "Golden harps are sounding"; "Tarry with me, O my Saviour"; "Thou art coming, O my Saviour"; "We march, we march to victory"; "Come, see the place where Jesus lay"; "Angels roll the rock away"; "There's a friend for little children"; "One sweetly solemn thought"; "Sunset and evening star"; "Far from my heavenly home"; and "Asleep in Jesus."

A similar effort was made to determine the mind of the clergy of the diocese at the annual clergy conference recently.

[See *Music* for the remarkably similar result.]

Preaching Mission

To Alabama Tenant Farmers

It Was a Revival

The Rev. James M. Stoney called his recent preaching mission in Leatherwood, Ala., a "revival," because that word is best understood by the farmers and tenant farmers of the surrounding area.

Much of the credit for the success of the two weeks' mission was attributed by Mr. Stoney to 10 lay persons who went in teams from cottage to cottage holding prayer meetings. Since the host would in each case invite his friends and neighbors, the average attendance was about 30. On one occasion more than 50 persons crowded into a small home.

When services began at the Chapel of the Resurrection in Leatherwood, the building was filled to capacity from the start and the congregation adjourned to the outdoors, where all the week-night meetings were held. Ninety-seven persons enrolled in the morning Bible school, and of these 35 received certificates at the conclusion of the mission.

Five persons were baptized, seven volunteered for confirmation, and about 70 reaffirmed their faith in Christ. The little chapel has a listed communicant strength of only 57 persons. For the past 16 years a church bus has transported the people of the community to and from services.

As the rector of Grace Church, Annis-ton, Mr. Stoney is in charge of four other small towns; he is also executive secretary of the diocese. Capt. R. H. Channon of Church Army serves Grace Church as a lay reader.

Flowers Short-Lived

Donors to Pool Money in Fund

Prospective donors of altar flowers during the winter months have agreed to pool the money they would have spent and instead establish an endowment fund at Grace Church, Elkins, W. Va. At some future date when a new church will be needed, the fund will be used for sanctuary furniture and will become a more permanent memorial than the short-lived bouquets.

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MEETINGS

THE 78th ANNUAL MEETING of the life and contributing members of the Evangelical Education Society of the Protestant Episcopal Church will be held on Thursday, October 17, 1940, in the Board Room of the Platt Building, 130 South 22d Street, Philadelphia, at 3:45 P.M. for the election of officers and the transaction of such other business as may be presented. CHARLES H. LONG, General Secretary.

POSITIONS WANTED

CLERGYMAN'S widow desires remunerative position for a year where she may save money for the religious order which she expects to start. Possibly one where her executive abilities may find scope. Or her teacher's training. Correspondence invited. MRS. MARY M. ERHARD, Sayville, N. Y.

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UNEMPLOYED or RETIRED PRIESTS wanted, to put full time on subscription work for THE LIVING CHURCH and THE LAYMAN'S MAGAZINE. Should be free to travel. Our clergy salesmen make from \$25 to \$75 a week. Representatives particularly wanted in East and Far West. Write for details to Business Manager, THE LIVING CHURCH, Milwaukee, Wis.

UNEMPLOYED and RETIRED CLERGYMEN wanted for dignified work with Church organization. Should have car. Representatives earn from \$25 to \$65 a week, depending on ability to meet and deal with people. Box 4111, THE LIVING CHURCH, Milwaukee, Wis.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

DEATHS

Edwin B. Niver, Priest

The Rev. Dr. Edwin Barnes Niver, former naval chaplain at the marine barracks at Quantico, Va., and former librarian of the College of Preachers in Washington, died in Norfolk, Va., on September 11th at the age of 77 years.

For 48 years Dr. Niver was a clergyman. During this time the diocese of Maryland five times elected him a deputy to General Convention. For 18 years he served on the diocesan standing committee, and for 10 years he was chairman of the board of trustees of the Cathedral Foundation at Baltimore.

After he had received the degree of Bachelor of Divinity from the Episcopal Theological School in 1892, he became rector of St. Paul's in Providence, R. I. From 1897 until 1919 he was rector of Christ Church, Baltimore.

Dr. Niver received the degree of Doctor of Divinity from St. John's College, Annapolis, Md. He was married in 1893 to the former Miss Cornelia Post, who together with their son, Charles, survives.

Arthur T. Helms, Priest

The Rev. Arthur T. Helms, rector of All Saints' Church in the Crescentville section of Philadelphia since 1929, died at his home on September 25th after a short illness. He was 47 years old.

Mr. Helms was educated at the Philadelphia Divinity School. After the World War, during which he was assigned to the auditor general's office in Paris to audit the accounts of the American Expeditionary Force, he served on the staffs of the *North American*, the *Evening Public Ledger* and the *Philadelphia Enquirer*.

He is survived by his wife, Mrs. Merrill Helms, and a son, John.

Mrs. Charles Fiske

Mrs. Elizabeth Fiske, wife of retired Bishop Fiske of Central New York, died suddenly on September 25th at her home in Baltimore. She is survived by her husband; her daughter by a former marriage; and her son, John Fiske, who arrived in New York from Hawaii only in time to telephone to her before she died.

A devout Churchwoman, Mrs. Fiske was the head of the Northern district of



LOIS GREENWOOD: *New GFS Worker.*

(See changes—lay workers.)

the Federated Charities and chairman of their case committee. She was active in the Consumers' League, having been the organizer of the early closing movement.

In Central New York she had made a name for herself as executive secretary of the home service department of the Red Cross during the first World War. After the war she was elected a member of the board of school commissioners in Syracuse, and later in Utica was president of the City Club.

Her serious illness in past years was one reason for Bishop Fiske's retirement in 1936. Burial services were held on September 27th at Grace and St. Peter's Church. The Rev. Dr. Don F. Fenn officiated, assisted by the Rev. Frank J. Mallett.

Editor's Comment

An invalid for many years, Mrs. Fiske was a loyal and courageous Churchwoman. May she rest in peace, and may light perpetual shine upon her. To Bishop Fiske we extend, on behalf of all the readers of this periodical, of which he has long been associate editor and the valued adviser both of this editor and of his predecessor, we extend our sincere sympathy and the assurance of our prayers.

CHURCH CALENDAR

OCTOBER

1. (Tuesday.)
6. Twentieth Sunday after Trinity.
13. Twenty-first Sunday after Trinity.
18. S. Luke. (Friday.)
20. Twenty-second Sunday after Trinity.
27. Twenty-third Sunday after Trinity.
28. SS. Simon and Jude. (Monday.)
31. (Thursday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

OCTOBER

13. Emmanuel, Somerville, Mass.
14. Good Shepherd, Waban, Mass.
15. St. Andrew's, Cleveland.
16. Grace, Cedar Rapids, Ia.
17. St. George's, Sanford, Me.
18. Holy Innocents', Racine, Wis.
19. St. Andrew's, Princess Anne, Md.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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Miss Rosa B. Green 2.00
Martha S. Arvedson 2.00
\$29.00

CHANGES

Clerical

Appointments Accepted

BLOXHAM, REV. FRANK, formerly in charge St. Agnes' Church, Franklin, N. C. (W.N.C.); rector of St. Luke's Church, Lincolnton, N. C. (W.N.C.). Address at the rectory.

DAVIS, REV. WALTON W., formerly vicar of Christ Church, El Reno, Okla.; is vicar of St. Andrew's, Lawton, and of St. Paul's, Altus. Address, 110 S. 8th St., Lawton, Okla.

FAY, REV. ROBERT W., formerly rector of St. Paul's Church, Overland Park, Mo.; to be rector of Christ Church, Warren, Ohio, effective October 15th. Address, 1806 E. Market St.

KUPSH, REV. HENRY R., formerly in charge of Trinity Church, Astoria, L. I., N. Y.; is in charge of St. Andrew's Church, Williston Park, L. I., N. Y. Address, 183 Stratford Ave.

MILLER, REV. HERSCHEL G., formerly at St. Andrew's Church, Fort Scott, Kans.; is assistant at St. Anne's parish, Annapolis, Md.

MORRISON, REV. THEODORE V., formerly vicar at the Church of the Incarnation, Atlanta, Ga.; is rector of St. James' Church, Greenville, Miss.

POTTER, REV. GEORGE L., formerly vicar of St. Mark's Church, Mesa, Ariz.; is vicar of St. John's Church, Bisbee, Ariz.

SHILLING, REV. GEORGE G., formerly rector of St. Paul's Church, Beloit, Wis. (Mil.); to be rector of St. Thomas' Church, Plymouth, Ind. (N.I.) effective October 15th. Address, 412 N. Center St.

TUTHILL, REV. ERNEST C., formerly vicar of St. James' Church, Morenci, Ariz.; is vicar of St. Mark's Church, Mesa, Ariz.

WRIGHT, REV. WILLIAM G., formerly rector of Trinity Church, Wethersfield, Conn.; to be curate at St. Paul's parish, Cleveland Heights, Ohio, effective October 15th. Address, 2747 Fairmount Blvd.

New Addresses

ANDREWS, REV. THEODORE, should be addressed at 340 South St.; instead of at 64 Hill St., Morristown, N. J., as printed in the October 2d issue of THE LIVING CHURCH.

CLINGMAN, REV. ROBERT C., formerly Talladega, Ala.; 1664 Glenmount Ave., Firestone Park, Akron, Ohio.

CRANE, REV. FREDERICK M., formerly Beaumont-Banning, Calif.; 129 N. Wetherly Dr., Los Angeles, Calif.

FORSTER, REV. CHARLES W., retired, formerly 76 Franklin Ave., Staten Island, N. Y.; 9 Union St., Brandon, Vt.

FOSTER, REV. J. WILLIAM, formerly 517 Elm St., Roselle Park, N. J.; 1405 E. 7th St., Plainfield, N. J.

GILFILLAN, REV. PERRY M., formerly 1245 Chalmers Ave.; 4858 Eastlawn Ave., Detroit, Mich.

MOCKRIDGE, REV. DR. JOHN, formerly 132 S. 22d St., Philadelphia, Pa.; R. D. 3, Media, Pa.

PETERSEN, REV. RICHARD O., formerly 415 W. Elm St.; 10 Barbara Ann Court, 658 W. Market St., Lima, Ohio.

RAPS, REV. HENRY G., on the staff of Trinity parish, New York City, should be addressed at 72 Barrow St., New York City.

SCHUYLER, REV. PHILIP, retiring from active work, should be addressed at 17 Stover St., Portland, Maine.

SMITH, REV. JAMES A., formerly 27 Leroy St.; R. D. 5, Binghamton, N. Y.

WETKLO, REV. OSKAR J. P., formerly in Germany; 4824 N. Mervine St., Philadelphia, Pa.

Ordinations

PRIESTS

OREGON—The Rev. MERRILL A. NORTON was advanced to the priesthood by Bishop Dagwell of Oregon in St. Peter's Church, Albany, September 4th. He was presented by the Rev. Frederick A. McDonald, and is vicar of St. Peter's Church. The Very Rev. H. M. Ramsey preached the sermon.

SPOKANE—The Rev. EDWARD CLARK TURNER was ordained to the priesthood by Bishop Cross of Spokane in St. John's Church, Okanogan, Wash., September 19th. He was presented by the Rev. Marshall Bacot, and is vicar of St. John's, Okan-

an, and in charge of missions at Omak, Oroville, Anthrop, and Twisp, Wash. Address at Okanogan, Wash. The Very Rev. Charles E. McAllister preached the sermon.

DEACONS

MINNESOTA—ERNEST CECIL BILLER JR., was ordained to the diaconate by Bishop Keeler, Coadjutor of Minnesota, in Gethsemane Church, Appleton, September 24th. He was presented by the Rev. E. C. Biller, and will finish his studies at

Seabury-Western. Address, 600 Haven St., Evanston, Ill. The Rev. Frank Zoubek preached the sermon.

EAST CAROLINA—EDWARD BENJAMIN FERGUSON was ordained deacon in St. Paul's Church, Greenville, N. C., September 3d, by Bishop Darst of East Carolina. He was presented by the Rev. Worth Wicker, and is in charge of churches in Clinton, Faison, and Whiteville, with residence at Clinton, N. C. The Rev. Stephen Gardner preached the sermon.

Lay Workers

GREENWOOD, MISS LOIS, of Eugene, Ore., formerly Church student worker at the University of Oregon, is a field secretary of the Girls' Friendly Society.

HALL, MISS MARY L., formerly of the Church home at Springfield, Ala., is director of religious education of the church school and young people's group at St. Paul's, Lansing, Mich.



CHURCH SERVICES



DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sundays: Low Mass, 7:30 A.M. Sung Masses, 9:30 and 11 A.M. Solemn Evensong, Sermon, and Benediction, 7:30 P.M.

Daily: Mass, 7 A.M.

Intercessions: Friday, 8 P.M.

Confessions: Saturday, 7:30 to 8:30 P.M.

MONTANA

St. Peter's Pro-Cathedral Helena, Montana

VERY REV. CHAS. A. WILSON

Sunday Services: 8 & 11 A.M.

NEW YORK

The Cathedral of St. John the Divine Amsterdam avenue and 112th street New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

NEW YORK—Continued

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong. Special Music.

Weekday Services

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M.

Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

Sunday Services

8 A.M., Holy Communion.

11:00 A.M., Morning Service and Sermon.

NEW YORK—Continued

St. Luke's Chapel Trinity Parish

Hudson street below Christopher

Holy Communion

Sundays: 8, 9:30, 11 A.M.

Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York 46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7, 8, 9, 10, and 11 A.M.

Evensong, with Address and Benediction, 8 P.M.

Weekday Masses: 7, 8, and 9:30 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9 P.M.

RESURRECTION 74th Street East of Park Ave.

THE REV. GORDON WADHAMS, Rector

Sunday Masses: 8, and 9:30 A.M.; weekdays, 7:30, except Monday and Saturday, 10 A.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion;

12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotion, 4 P.M.

Trinity Church

Broadway and Wall street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.;

High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and

Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

Sundays: 7:30 A.M., Holy Communion; 9:30 A.M., Sunday School; 11:00 A.M., Morning Prayer (Holy Communion 1st and 3d Sun.).

Convention Services in Greater Kansas City

The clergy of churches listed below cordially invite all persons attending the 1940 General Convention of the Episcopal Church to visit these churches for the services noted. The clergy extend a cheerful, friendly welcome to every out-of-towner.

Kansas City, Mo.

Grace and Holy Trinity Cathedral 415-25 West 13th Street

Very Rev. C. W. Sprouse, Dean

Sundays: 8 and 11 A.M.

Weekdays: 7:30 A.M.

St. Andrew's Church

Meyer Blvd. and Wornall Rd.

Rev. Dr. Earle B. Jewell, Rector

Sundays: 8, 9:30, 11 A.M.; 6:30 P.M.

Friday: 10:30, 11:15 A.M.

St. John's Church

517 Kensington Avenue

Rev. J. B. Matthews, Rector

Sundays: 7:30, 9:30, 11 A.M.

St. Mary's Church

13th and Holmes Streets

Rev. E. W. Merrill, Rector

Sundays: 7:30, 9:00, and 11:00.

Matins, 10:45.

Weekdays: 7:30 daily; others as announced.

Kansas City, Kans.

St. Paul's Church

18th and Washington Blvd.

Rev. Carl W. Nau, Rector

Sundays: 7:30, 9 and 11 A.M.

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